

OF  
PRAYER, AND  
MEDITATION.

WHEREIN ARE CON-  
TEINED FOVERTIEN DEVOVTE  
Meditations for the seuen daies of the weeke,  
bothe for the morninges, and euenings. And in  
them is treyed of the consideration of the prin-  
cipall holic Mysteries of our faithe.

WRITTEN FIRSTE IN THE SPANISHE  
tongue by the famous Religious father. F. LEWIS  
de GRANADA, Provinciaall of the holic  
order of preachers in the Pro-  
vince of Portugall.



*Si quis vult post me venire, abneget semetipsum, et tollat crucem suam  
quotidie, et sequatur me. In. 9. vers. 23. Qui vult se in vitam eternam debet  
suos illos amare, et ipse amare. 1. Ioh. 4. vers. 19.*

Imprinted at Paris by Thomas Brumeau, at the signe of the  
Olyue. Anno Domini, M. D. LXXXII.







# TO THE RIGHT

HONORABLE, AND

WORSHIPFULL, OF THE

four principall howses of Cowerte in Lon

don, professinge the studie of the Common

Lawes of oure Realme, RICHARDE

HOPKINS wisheth the dewe cōsideration of

the holye mysteries of the Christian Re-

ligion.



HE holye scriptures affirme  
in diuers places, that the nea-  
rer we approche towards  
the comminge of Antichri-  
ste, and the ende of the worl-  
de, the more perillous will  
the tymes be for all Chri-  
stians. And the perill hereof

Dan. 9. 12  
& 12.

Matt. 24.

Marc. 13.

Luc. 21.

2. Thess. 2.

1. Tim. 4.

2. Tim. 3.

2. Pet. 2.

Apoc. 11. 12.

& 13.

arise the cheefelye of the greate enuye and malice of  
Satan, who fearinge the ende of the worlde, knowinge  
that then his tyrannous kingdome therein will haue  
an ende also therewith, extendeth the uttermoste of  
his rage againste all faithfull Christians, and assaul-  
teth them daile more and more with diuers wilie  
semptratiōs, and terrible persecutions, to procure them  
thereby to folowe his most wicked rebellious exampe:

## The Translatours

that is, to breake gods holie commaundements, to contemne his diuine ordināces, to neglecte his seruice and honoure, and by pryde and rebellion to lose the image of god, and embrace the image of Satan, and so to be viterlie vnapt to attaine vnto those euerlastinge heauenlie māsons of felicitie, and glorie, for which man was created.

Wherfore to the intent that all Christians might be more circumspecte, and strenghtened, to resiste faithfully against all Satans wylle deceytfull temptatiōs in this our dangerous age, approching so neare towards the comminge of Antichriste, and the ende of the worlde (as by manye coniecturall signes it seemeth) a holie Angell hath forewarned vs hereof verie precisely in the revelacions of S. Iohn, thundring out theise woordes with a greate voice: Woe be to the lande, and sea, because the Deuill is descended vnto you, hauinge a greate rage, for that he knoweth he hath but a shorte tyme. And this greate rage of his is the more to be feared in this our corrupte age, for that we reade also in Sainte Iohns revelacions, that the Deuill shalbe let lose towards the ende of the worlde for a smalle tyme. In other ages and tymes of our holie christian foresathers the deuills exceedinge greate malice and mightie power hath bene moche restrained and bownde throughe the greate vertue of the Crosse, and Passiō of our Saviour Iesus Christe, communicated then verie plentifully vnto the Christian people generallye by their deuoute frequentinge of the holie Sacramentes of the Catholike Church, (which be holie vessells of grace) whereby our Christian foresathers have bene greatlye

Apoc. 12.  
verf. 12.

Apoc. 20.  
verf. 3.

The deuill  
shalbe let  
lose more  
and more  
the nearer  
that Anti-  
christe ap-  
procheth.

## Dedicatorie Epistle.

greately strengthened to resiste faithfullie againste the moste horrible temptations of Schisme, Heresie, Infidelitie, and Atheisme, and to live generallie verie holie and austere Christian lines in the feare and service of almightie god, and in dewe reuerente obedience to the Catholike Church. But nowe whereas in this our vngracious age suche a number of horrible sectes, and heresies, and suche a generall corruption with pride, dysobedience, lyenge, detraction, gluttonie, incontinencie, infidelitie, Atheisme, and all kinde of dissolute wickednes doe abounde and raigne more and more in all partes of Christedome, woe bee therfore to the Lande, and sea, (as the holie Angell hath forewarned vs) because the Deuill is nowe discended, and let lose towardes the ende of the worlde for a smale time, hauinge a greate rage for that he knoweth he hath but a shorte tyme to continewe his tyrannous kingdome in this worlde.

And the verie cause of this so extraordinarie lettinge lose of the deuill nowe more and more towardes the comminge of Antichriste in the ende of the worlde, sainte Paule seemeth to explaine in this sense: that for so muche as the wicked will not receiue the trew doctrine of the Catholike Church with charitie, humilitie, obedience, and thankfulness, to the ende they may be saued, therfore Almighty god letteth lose the deuill nowe emonge them, by permittinge him to soe in their proude inconstante wilfull myndes manye erroneous opynions, and heresies, that thei maye believe in lyenge.

sectes, is an euident argument that the deuill is more and more let lose towardes the comminge of Antichrist.

2. Thess. 2.  
vers. 10,  
& 11.

The Catho-  
licke reli-  
gion daylie  
decreasin-  
ge, & here-  
sies daylie  
increasinge  
vnto wote  
and worse

## The Translatours

Note Satās  
wylie pro-  
ceedinges  
in this cor-  
rupte age.

And certainlie if we will aduisedlye consider the wylie proceedinges of the deuill in sowinge so manie folde Sectes and heresies in this vnglorious age, and the finall ende whereunto he directeth them, we maie euidentelie perceauie, that it is to cause all Christians nowe towarde the comminge of Antichriste to be first dissolute in their liues, and after dowe full in their faithe, and then to contemne all the holie Sacramentes, and other Mysteries of the Christian Religion, and afterwarde hauinge by degrees remoued awaie out of their Churches all holie memories of our Saviour Christe, and of his blessed Mother, Apostles, Martirs, & other of his glorious Saintes, and also out of their myndes all feare of God, and of his dreadefull iudgements, then they be easelye induced by him shortelie after to become harde harted, and vn sensible to conceiue anie spirituall thinges, and also at the laste to become Atheistes, without anie conscience, Religion, or beliefe that there is a God. And so Antichriste findinge his waie so open and readie prepared for him, maie then come frielie when he will, and cause himselfe to be receiued as a Messias, and adored as God, findinge the Christian people generallie without anie deuotion and Zeale to the seruice and honour of our Sauour Iesus Christe, and without anie beliefe that there is a God.

Nowe emonge all the wylie deceitfull deuises of Sathan for ouerthrowinge of the Christian Religion, and so to prepare the waie for Antichristes comminge, there is none (in my simple iudgemente) of greater force, and consequence, than his so earnest endeuour to procure all Christians utterlye to contemne and forgette

## Dedicatorie Epistle.

forgette all the holie misteries of the Christian faith. Which if he could possible compass (as he labourerth verie earnestlie therein by diuers craftie meanes in this our corrupte age) then undowted ye all the whole Christiā Religion, and euen our Sauour Christe himself, and his blessed Mother, and all his holie Apostles, and Martirs, and other of his glorious Saintes would consequentlie in a shorte time after be generallie contemned, neglected, and forgotten throughout all Christian countries.

And to write here freelie my minde as I thinke, it would seeme verie meruailous vnto me (if I were not fullie perswaded that the deuill is nowe more and more let lose (as Saint Ihon in his reuelations hath forewarned vs he shoulde be for a shorte time towards the ende of the worlde) howe the deuill coulde preuaile so farfoorth, as to induce a whole newe late secte of heretikes that be called Puritans (professinge in gaie wordes to be more pure, more sincere, and better professours of Christes gospell than anie other Christians either be or haue bene in anie age since the Apostles time) to write of late so vnchristianlie by common consent euen in an Englishe printed booke againste obseruinge in the Church the moste ancient yearelie solemne holie feastes of Easter, and Pentecolste, and againste all speciall meditations at anie one solemne time of the yeare more then at others of Christes Resurrection, or of the Comminge of the Holie Ghoste, or of the hower of our deathe: because (saie theie) theise meditations shoulde be vsed continuallie euerie daie in the yeare, and ought not to be appoynted by the gouernors of the Church to be

In the puritans .replie  
against D.  
Vvhitgiste,  
pag. 120.  
121. 122. &  
163.

## The Translatours

used at anie one speciall time more than at others. Whereby euerie godlie christian reader maie easelie perceiue howe the deuill beinge now let lose laboureth verie buselie by theise counterfaite pure gospellers vnder a wylie deceitfull colour of aduancinge continewal meditation and memorie of the holie Mysterie of the Christian Religion euerie daie in the yeare, to haue no manner of meditation or memorie of them emonge Christians anie daie at all: that so by their suttile wicked doctrine a readie open waie maie be prepared in all Christiā mens Churches and mindes for Antichristes comminge.

How in all  
ages hath  
bene pre-  
served e-  
monge  
Christians  
a continewal  
knowled-  
ge and re-  
uerence of  
the holie  
mysterie of  
our faith.  
Matt. 28.  
vers 20.  
Iohn. 14.  
16.  
Iohn. 16. 13.  
1. Tim. 3. 15.

But o the wonderfull providence and care of our Saviour Christe to preserve a continewal knowledge and reuerence of his holie Mysterie emonge all faithfull Christians in his Catholike Church, as hath verie manifestlie appeared in all ages since Christes Ascension untill this our corrupte age. And surelie it is a matter worthie of greate and deuoute admiration for anie good christian to consider, howe the Apostles, and the aunciente holie Catholike Bishops their successours beinge by our Saviour Christes owne promise assuredlie inspired, assisted, and directed by the Holie Ghoste from time to time in gouernement of the Catholike Church in all truthe, haue with suche diuine wisdom disposed the whole yeare into so manie seuerall holie festiuall daies, as that thereby haue bene represented, and preached vnto all Christian people in all Christian Churches throughout Christendome a continewal solemn instruction, memorie, and reuerence of the holie Mysterie of the Christian Religion. In so muche as the common Christian people by those



## Dedicatorie Epistle.

those holie festiuall daies alone (albeit they wanted not also diuers other holie instructions therein in confessions, and Sermons,) were in all ages sufficientlie instructed in the holie Mysteries of their Christian belife: I meane, they were thereby made to vnderstande so muche of them, as (hauinge withall a dewe religious respecte to preserue a continuall reuerence in them to the dignitie of suche highe holie Misteries) was fullie conueniente for their weake capacities, and for the comfortinge and strengtheninge of their faith, and as they were bounde of necessitie to knowe.

As for example, by the aunciente institution of the holie feastes of *Aduente*: of our Sauour Christes Natinitie, and Circumcision: of his Adoration by the three *Kinges*: and of the holie solemnitie of *Lente*, at which time the Catholike Church teacheth all Christian people to imitate so neare as they can our Sauours fastinge of fourtie daies in the deserte, and representeth them also with sorowfull mourninge, penance, and compassion, all the whole order and historie of our Sauour Christes moste bitter Passion and death for the redemption of al mankinde: And afterwards the Church solemnizeth with greate ioye the holie feastes of our Sauours Resurrection from death to life: of his Ascension into heauen: and of the Comminge of the Holie Ghoste. And then followe also the holie feastes of the blessed Trinitie, and of the moste holie Sacrament, commonlie called *Corpus Christi* daie: And the holie feastes of the blessed Mother of our Sauour: And of Sainte Iohn Baptiste his precursor: And then the holie feastes of Sainte Peter, Sainte Paule, and of other of our Sauours holie Apostles

The principall holie festiuall daies of the yeare.

and

### The Translatours

and most famous Martirs, and Confessors: And also the holie feastes of Sainte Michael the Archangell, and of all the glorious Saintes in heauen: And withall a solemne daie of deuoute memorie and generall praiers and lmesdedes for all faithfull Christian Sowles departed out of this transitorie life, and as yet remaininge in the fier of Purgatorie, to make satisfaction there for all paines dewe and prescribed for their sinnes in the mercifull iuste balance of the diuine Maiestie. All which holie festiuall daies beinge so diuinelie and orderlie disposed into so manie seuerall partes of the yeare, and adorned with the holie reuerent ceremonies appoynted to be used in all Christian Churches throughout all Christendome with greate solemnitie and reuerence upon those holie daies, haue yearelie from time to time in euerie age since the Ascension of our Sauour Christ into heauen, verie liuelie and continewallie preached, represented, and explaned unto the common simple Christian people all the holie Misteries of the Christian Religion, which theie had professed at their Baptisme, and were taughte in the Apostles Creede to belieue. And the reuerent solemnitie in euerie yeare of these holie festiuall daies induced them vnto a continewall memorie, admiration, loue, and reuerence of those holie Misteries, and greatelie strengthened their faith in them, and caused them to haue a wonderfull seruente pietie, deuotion, and Zeale towards the honor and seruice of Almighty God, whereby they liued verie vertuous liues like the children of lighte (as Sainte Paule termeth them,) and died generallie as holie faithfull Christians in the obedience, loue, and

## Dedicatorie Epistle.

and fauour of his diuine Maiestie.

But alas theſe golden times be paſte, and ended, and the deuill beinge let loſe nowe more and more towards the comminge of Antichriſte, and the ende of the worlde, we finde by palpable experience, that ſince the time that ſuche a free licentious libertie hath been permitted vnto euerie lewde bablinge Miniſter to raile againſte all the holie aunciente diuine ordinaunces, vſed and allowed generallie ſo manie ages in all Chriſtian Churches, and to terme them in blaſphemous manner Antichriſtian inuentions, and to preach openlie in pulpittes, and publiſhe in printed bookes whatſoeuer newe hereticall opinions the ennemie of mankinde ſuggeſteth into their fantaſticall heades, the faithe of Chriſtians is thereby generallie become ſo weake, and inſtante, and in verie manie or moſt perſons ſo wholie vndermined, and utterlie ouerthrowne, and their hope is ſo transformed into preſumption, and their charitie is waxen ſo colde, and ſo liſle pietie, loue, deuotion, reuerence, and Zeale remaine in them towards the ſeruiſe of Almighty God, and ſo muche Pride, gluttonie, incontinencie, lyenge, detraction, diſobediſence, with moſte horrible contention, ſchiſme, hereſie, infidelitie, Atheiſme, and all kinde of iniquitie doe generallie abounde throughout Chriſtendome, that we haue good cauſe to feare, leaſte that terrible time approcherh nowe verie neare at hande, which our Sauiour forewarned vs in the goſpell, to wit: that at his comminge to iudge he ſhoulde hardelie finde faiſhe in the earthe.

Luc. 18.

verſ. 8.

Wherefore we haue nowe verie greate neede of

## The Translatours

extraordinarie spirituall helpes to strengthen our weake mindes, to withstand so manie deceitfull temptations of the enemy of mankinde in this so corrupte and dangerous age. And for this purpose I haue translated out of the Spanishe tongue diuers booke of a verie holie and famous learned religious father called Lewis de Granada, whose deuoute manner of writinge hath (in my simple iudgemente) a singular rare grace to pearce the harde harte of a dissolute sinner, and to moue and dispose his minde to the abhorringe of synne, to the contempte of the worlde, and to the feare, loue, and seruice of Almighty God. And I vnderstande that his booke haue wroughte wonderfull muche good, not onelie in Spaine, and Portugall, but also in Italie, Fraunce, and Germanie. And I thinke there bee fewe countries in Christendome but haue his Spanishe woorkes translated into their tongues. And it is nowe about foure teene yeares agoe, since the time that Master Doctor Hardinge (a man for his greate vertue, learninge, wisdom, Zeale, and sinceritie in writinge againste heresies, of verie godlie and famous memorie) perswaded me earnestlie to translate some of those Spanishe booke into our Englishe tounge, affirminge, that more spirituall profite wolde vndoutedlie ensue thereby to the gayninge of Christian sowles in our countrie from Schisme, and Heresie, and from all sinne, and iniquitie, than by booke that treat of controuersies in Religion: which (as experience hath nowe plainlie tried) doe nothinge so well dispose the common peoples myndes to the feare, loue, and seruice of almighty God, as booke treatinge of deuotion, and  
howe to

### Dedicatorie Epistle.

howe to leade a vertuous life doe. The dewe consideration whereof hath so prouoked or rather pricked me in conscience, that I haue resolued to publishe (god-willing) in printe all my translations, in case I shall perceiue that suche as be godlie, wise, and learned, shall like of them. And first (as it were for an as-saie) I haue here printed his deuoute Meditations of the principall holie Misteries of the Christian Religion, which booke I finde greatelie commended by diuers godlie learned men.

It maie be that some readers of this booke beinge Obiection, not greatelie acquainted with the holie exercises of a spirituall life, will imagin that the Authour dealeth to austerelie in some of theise meditations: as namelie in his Meditations of Synnes: of the hower of death: of our dreydfull accompte at the terrible daie of iudgemente: and of the moste horrible paines of hell. And perhaps some politique wise men will saie, that for so muche as the common people in our countrie haue beene for the moste parte of our corrupte age altogether accustomed with hearinge and readinge of diuers other contrarie newe erronious doctrines, tendinge directlie to a careles dissolute life, thei be therefore nowe waxen so carnall and negligent of the saluation of their sowles that theise Meditations be so full of threateninge and terror, for suche nice and lose consciences. For answere to this obiection, it is to be Answered, that the Authour beinge (as I am informed) not onelie a greate learned and religious deuout olde father, but also of greate wisdom, grauitie, iudgemente, discretion, and of longe experience as well in preachinge, and hearinge of Cōfessions, as in diuers gouer-

## The Translatours

mentes in his religious order, and perceyuinge verie  
evidentlie that farre more Christian sowles be loste in  
this our corrupte age with ouermuche presumptuous  
confidenc and securitie of their saluation, than with  
ouermuche feare of leeing the same, hathe therfore  
framed his manner of writinge in theise meditations  
chieflic againste the infinite number of presumptuous  
and careles dissolue Christiā, that presume most cer-  
tainlie, and assuredlie to be sauēd, and yet doe liue ve-  
rie dissolutelie all their whole lyfe time, without all  
care of keepinge gods commaundements, and without  
all feare of their accompte at the dreadful daie of  
iudgemente, notwithstandinge that our Sauour  
Christ himselfe who shalbe then our Iudge, hathe by  
plaine and expresse wordes forewarned vs in the go-  
spell of saint Mathewe, that if we will enter into  
the Kingdome of heauen we muste Kepe  
his commaundementes, which euerie Christian  
maie be able to kepe, beinge assisted, strengthened, and  
holpen therein with the grace of God, which is neuer  
denied to anie that praieth dulie for it: and also  
that we muste at the daie of iudgemente geue an ac-  
counte of euerye idle worde.

Matt. 19.  
vers. 17.

Matt. 12.  
vers. 36.

Epist. Iude.  
vers. 14.

And verelie if we peruse diligentlie the holie  
scriptures, we shall finde that not onely Enoch in the  
lawe of Nature, and afterwarde all the Prophets, but  
also sainte Iohn Baptiste, and our Sauour Christe  
himselfe used the same manner of preachinge that  
this religious godlie father dorhe here. And they  
thought it to be the verie best and rediest waie for  
conuerſion of sinners from their sinfull dissolute liues,  
to shewe plainelie vnto them the damnable state  
they

## Dedicatorie Epistle.

they liue in, and to put them in mynde of the seuer  
 iustice of almightie God at the terrible daye of iudge-  
 mente against all suche as endeuour not to kepe his  
 commaundementes. And saint Peter protesteth (as it Acts 20.  
 appeareth in the Actes of the Apostles) that our Sa- vers. 42.  
 uiour Christe commaunded likewise him, and the re-  
 ste of the Apostles, to preache and testifie this poynte  
 espetiallye, that Christe is appointed to be the Iudge  
 bothe of the quicke, and the dead. And therefore in 1. Pet. 1.  
 an other place he requireth all Christians to liue in vers. 16.  
 feare duringe the time of their conuersation vpon the  
 earthe. And sainte Paule maketh also the like solem-  
 ne protestation of the terrible daie of iudgemente, and  
 what a straite accompte euerie one of vs muste make  
 at that dreadfull time, and exhorteth the Corin-  
 thians with the knowledge and consideration there  
 of to perswade all men to liue in the feare of God.  
 And disputinge also before the President Felix of Act. 24.  
 the Christian religion, and namelie of the dreadfull vers. 25.  
 daie of iudgemente, he vttered suche wonderfull ter-  
 rible thinges thereof, that as the holie scripture men-  
 tioneth, he made the verie President himselfe (thou-  
 ghe he were an infidell) euen to tremble and quake  
 for feare with the onelie hearinge of them. And sain Apoc. 14.  
 te Ihon likewise in his Reuelations affirmeth, that he vers. 7.  
 sawe an Angell preachinge the euerlastinge gospell  
 vnto all Nations, tribes, tongues, and people, (meanin-  
 ge thereby that he preached as wel to the good, as  
 to the wicked, without anie exception therein of the  
 faithfull Christians,) sayenge: Feare oure Lorde,  
 and giue honor vnto him, because the hower  
 of his iudgemete is come. And I am perswaded



## The Translatours

that all godlie wise and graue men will easelie agree in this opinion with me, that this manner of preaching of the terror of the daie of iudgemente, and of the moste horrible paines of hell, is muche more needefull nowe in this our corrupte age in Englande, and Scotlande, than in Italie, Spaine, or other Catholike countries, si the so greate numbers of them are infected with so manie hereticall licentious doctrines, that haue caused them to put quite awaie out of their myndes all feare of God, and of his terrible iudgements, and to presume moste certainelie and assuredlye to be saved by their onelie faisthe, and so are generallie become utterlie careles of endeuoringe to worke their saluation with feare, and tremblinge, and doelie as dissolutelie as anie barbarous Pagans, and Atheists: In so muche as all godlie aunciente wise men doe greatelye lamente to see by experience the terrible prophecie of Dauid to be generallie verified at this daie throughout our Realme: which is, that the iudgements of almightie God be taken quite awaie from the face of the vngodlye. And if theise and suche like godlie Meditations and considerations of the terrible threateninges and iudgements of almightie God againste the wicked, be not a fitt remedie for their conuersion from their careles dissolute lifes, what other remedie then can possiblie be deuised for them?

Howbeit I haue verie greate hope, that with the grace of God theise godlie Meditations will worke muche good effecte for the conuersion of manie of them. For yndoubtedlie that man is verie wilfull and obstinate in his wickednes, that readinge aduisedlie all theise godlie Meditations is not moued inwardelie in his

Philip. 1.  
vers. 11.

1. Cor. 4. 4.

2. Pet. 1. 10.

Psal. 9.  
vers. 16.

### Dedicatorie Epistle.

in his harte in some parte of them to the feare, loue,  
and seruice of almightie God, and to the abhorringe of  
Synne, and amendement of his life. And suche rea-  
ders as shalbe inwardlie moued and called thereun-  
to by almightie God, I censure them in his holie na-  
me, and in regarde of their owne saluation, not to  
make sad the Holie Ghoste, in hardeninge  
their hartes, and resistinge ungratefullie and wil-  
fullie againste his diuine inspirations, when it shall  
please his infinite goodnes, and mercie, with suche  
singuler loue to knocke and calle at the dore of their  
hartes, but in anie wise to open it out of hande, and  
receiue him most humbly into their hartes, with su-  
che louinge hartie interteynement, submission, than-  
kefulnes, seruice, and honor, as duetie requireth they  
shoulde doe vnto their most highe soueraigne lord,  
and Creatour, that hath suche a speciall louinge care  
of their saluation.

Ephes. 4.  
verf. 30.  
Psal. 94. 3.

Nowe this booke of Meditations, and whatseuer  
els I haue translated, and shall godwillinge hereafter  
publishe in printe, I doe most humbly offer vnto the  
seruice of almightie God for the benefite of our coun-  
trie. And for so muche as I am verie warie and as-  
sured that this booke containeth not anie thinge whe-  
reby I maie iustly incurr anie penaltie prescribed by  
anie lawes of our Realme, I am the bolder humbly to  
recommende it by this my dedicatorie Epistle vnto  
your Honours and woorshipps: partelie for that I  
haue spent some parte of my time in the studie of our  
Common Lawes in the Middle Temple amonge  
you, and am verie moche bounde vnto diuers of you:  
but chiefely for that I knowe right well the greates

## The Tranſlatours

capacitie and dexteritie of your ſpirites, the grauitie of your iudgements, and your wiſdomes, experiences, authoritie, and example, to be of ſuche principall eſtimation, and worthe reſpecte in our Realme, that in caſe ye doe Zealouſelye emploie your endenours to the due reuerente conſideration of the holie Myſteries of the Chriſtian Religion, (as I doubt not but verie manie amonge you doe,) your holie example will generallie allure a greate number throughout our whole Realme from all contentious diſputinge, and iarringe aboute theiſe late newe controuerſies in Religion, to embrace firmelie and Zealouſelie the aunciente Catholike beſiefe, and to imitate the vertuous liues of our holie Chriſtian forefathers, who had muche more aboundance of the grace and lighte of the Goſpell of our Sauour Chriſte, than we haue in this our vnglorious corrupte age, as verie manifeſtlye appeareth by their ſo manifolde good Chriſtian fruites leſte by them vnto vs, to the glorie of our Sauour Chriſt, and of his deare ſpouſe the Catholike Church, and to the continuall greate admiration, conſuſion, enuie, and diſpite, of Lucifer, and of all his rebellious wicked ſpirites, and of all Iewes, Turkes, Heretiques, and other Infidells his adherentes.

An exhortation to yonge noble men and gentlemen.

And (requeſtinge here humbly pardon, and licence, to treat in a familiar maner with the yonger ſorte) I deſire your Honors and woorthippes continuallie to remember what greate inclination ye haue vnto vertue more than others of obſcure parentage, and baſe eſtate, in regarde of your noblenes, and magnanimitie, which euer inuitedh you to imitate the noble vertuous ſteppes of your noble Chriſtian

### Dedicatorie Epistle.

stian auncesters, and to set vpon highe and noble vertuous enterprises, and to doe all your workes noble, and excellentie, that ye take in bande. As also to consider, that a vertuous life is the greatest and moste noble ornamente of nobilitie. And that for this ende cheefelie almightie God bestoweth vpon noble personages here in earthe principalitie, rule, gouernement, and honor, that thei shoulde giue vertuous and goodlie example vnto all others that be vnder their rule, and gouernement. And by experience we finde that ordinarilie no bysshoppe or other preacher is able with suche facilitie to plante vertue emonge the common people, and cause them sincerelie to loue, honor, and embrace it, as nablemen, gentlemen, Magistrates, and Gouernours are able to doe, in case thei them selues do giue good apparante example of vertue, religion, and deuotion, and be Zealous also in procuringe all others to doe the like. And therefore I beseeche you to determin with an honorable constant resolution to employe your time in the moste noble exercises of vertue, and to feare, loue, serue, and honor almightie God, who is your most noble, highe, soueraigne Lorde and Creator, and not to suffer either your studie or practise of the lawes, or other your worldlie offices and affaires to be so greate an impedimente vnto your spirituall exercises, but that you maie haue ever one windowe open towards the heauenlie Ierusalem, as Daniel had in his chamber in Babylon, prayinge there three times in the daie towards the earthelye Ierusalem. And in case your worldlie impedimentes be ouer greate, then wisdom requireth that for saluation of your sowles you

Dan. 6.  
vers. 10.

### The Translatours

doe caste them awaie from you. And imitate herein the worldlie foresighte of wise Marchauntes when they be in daunger of drowninge in a stormie tempestte upon the sea, who vse at suche times for saluation of their liues to cast into the Sea their ryche merchaundise, and all their troublesome heauie encombrances, thereby to cause their shippe to saile more safelye. And I doe also humbly beseeche all good Christian readers that shall like well of theise spirituall exercises to remember me in their deuoute praiers, that I proue not like vnto those foolish carpenters that made Noes arke, who made it to saue others from drowninge in the generall fludde, and yet were drowned them selues.

Thus with all due humble submission of my self, and my trauailes herein to your honours, and worships, I humbly craue pardon for passinge here somewhat the bowndes of my profession, and treatinge as a diuine of spirituall matters, accordinge as since my departure from the Middle Temple by some studie and readinge of diuers spirituall bookes, and continuall conuersation theise fiftene yeares with manie vertuous and Learned Catholike Priestes in these partes I haue bene instructed. And I moste humbly beseeche almightie God that theise Godlie Meditations maie worke so good effecte in all your myndes, as I haue often times verie earnestly requested of his diuine Maiestie. From Paris, upon the holie festiuall daie of Pentecoste. In the yeare of our Lorde. 1582.

**AN ADVERTISMENTE BY**  
*the translatour to the Learned Reader.*

**F**Or so muche as the Author of this booke hath published at diuers times seuerall editions thereof in the Spanishe tongue, and in the later editions hath from time to time verie muche and often corrected, altered, and augmented the same, not onelie in manifolde wordes, and sentences, but also in diuers chapters, otherwise than in the former editions, that were printed either in *Toledo, Salamanca, Lisbon, Andwarpe*, or in anie other place before the yeare of our Lord. 1567. I thinke it verie conueniente to giue notice of it to the Reader: and withall that in my Translatiō I doe folowe the edition in the Spanishe tongue printed at *Andwarpe* by *Christopher Plantine*, in the yeare of our Lorde. 1572. For I perceauē that the frenche translation differeth in duers places from this best corrected edition of Plantins: and so doe likewise all the Translations that I haue seene in the Italian tongue printed in diuers yeares at *Rome, Naples, and Venice*, by *Michaël Tramezzino, Horatio Saluiani, Iouāni Baptista Guerra, and Gabriel Iolito*: vtill that nowe of late all the Authors workes haue bene newlie translated into the Italian tongue, and printed at *Venice* by *Georgio Angeli*, in the yeare of our Lorde. 1581.



## AN EXHORTATION TO THE CHRISTIAN

*Reader, made by the Righte Reuerende Father in  
God, BERNARDE de FRESNEDA,  
Bisshoppe of CVENCA, one of the pruuie Coun-  
cell of Estate to the mightie KINGE PHILLIP  
PE OF SPAYNE, &c. And his Ghostly  
Father, to read this booke with good attention,  
and with a desire to profite, and procede forwardes  
in godlines.*

*Three thin-  
ges necessarie  
to preserve Iu-  
stice: to wit,  
prayer, rea-  
dinge, and  
good wor-  
kes.*



**I**T is the doctrine of the holie  
fathers, that there be three  
things verie necessarie and of  
inestimable importaunce to  
the iust man to preserve him  
in his iustice; to witt Praier,  
Readinge, and doinge of good workes. In  
these three things ought the iust mā to exer-  
cise himselfe euerie daye, and deuide his tyme  
so discretelie, and so like a good Christian,  
that he be euer founde occupied in some of  
them. Prayer illuminateth, purgeth, comfor-  
teth, reioyceth, obteyneth feruour, causeth all  
trauaille to seeme sweete, and lighte, breedeth  
deuotion, engendereth cōfidence, (in case our  
owne spirite doe not reprove vs:) Prayer ban-  
nisseth awaie slouth, frayeth the ennemie,  
and



*An Exhortation To the Reader.*

and ouercometh temptation. And therefore a certaine wise man saide : *Non te pigeat orare, si vis à vitio liberari. Be not slacke to praye, if thou wilt be deliuered from vices.*

Prayer is verie necessarie towards the obteyninge of the grace of God, without which the spirituall life will vtterlie decaye, and perishe. And therefore prayer is preferred before readinge. Tertullian speakinge of prayer saithe. That thinge is alwaies to be vsed, which is alwaies good : And he addeth furthermore, and saith : If prayer be necessarie in all places, and at all tymes, then is continencie necessarie also vnto prayer: for so much as praier procedeth of continencie, wherefore if thy continencie hath cause to be ashamed, then shall thy prayer likewise be ashamed. The spirite carryeth our prayer vnto God : and if the spirit finde it self faultie, then our prayer ascendeth with shame vnto him. Againe, Casiodorus saith, that perseuerance in prayer auaileth much to obteine firmnes of harte. By meanes of continuall prayer the deuills and their deceytfull snares are overcome, and by the same the iust man weakeneth their forces, and vexations. By meanes of prayer he maketh them become weake, cowardly, and easie to be conquered : and by the same he maketh himselfe also become stronge and a conquerour ouer them. If thou praye with perseuerance thou shalt obteyne sweetenesse, and withall a more seruent desire

*Continencie  
necessaria vnto  
to prayer.*

*An Exhortation*

to praie. And then doe we praie in trueth when we haue none other thinge in our mynde, but doe applie all our intention vnto heauenlie thinges, and haue our harte wholie enflamed with the fyre of the holy Ghoste.

1. There be three effectes of prayer. The first effecte is common vnto all workes done in charitie: which is, to be meritorious: And for this effecte actuall attention is not of necessitie required in prayer, but it is sufficient to haue an habituall attention, as in all other meritorious actes.

*Three effectes  
of prayer.  
S. Thomas, 2.  
2. quest. 83.  
artic. 13.*

2. The second effecte, is proper vnto prayer alone, which is to obteyne of almightie God the thinge we desire. And for this effecte it is sufficient also to haue the first intētion, which is the thinge that God respecteth in our workes: for if this first intention fayle we shall not obteyne the thinge we require, because almightie God will not heare his praier that seeketh not the thinge he asketh of him in such sorte as he ought, and for such end as he ought.

*Our firste in-  
tention when  
we beginne  
our prayers  
muste be to  
attende to the  
seruice of God  
by them: and  
yf we doe no-  
thinge wil-  
linglye whi-  
lest we praye  
contrarie to  
this our firste  
intention, we  
shall obtaine  
our lawfull  
and necessarie  
requestes.*

3. The thirde effect of praier, is a spirituall refection of the soule. And for this effect it is necessarilie required to haue an attention in praier: and not onely such an attention as is attent to the materiall wordes, or as the seconde attention, that marketh the sence and meaninge of the wordes, but moche more that attention that marketh and is attent to the end of prayer, which is almightie God,  
and

*To the Reader.*

and vnto the thinge for which we praye.

The readinge of holie bookes containin-  
ge fruitfull and profitable matters not onelic  
lighteneth our ignorance, but it also dischar-  
geth our dutie in well spendinge our tyme  
therein: it correcteth our faultes, teacheth  
good and holie maners, discouereth vices,  
exhorteth vnto vertues, stirreth vp seruour,  
causeth a feare of God, recollecteth the myn-  
de, recreateth and comforteth the heauie,  
sorowfull, and discomforted soule. Vndowb-  
tedlie it procureth great profite and fruite to  
reade bookes of holie matters: of such mat-  
ters I meane, as doe recollecte the soule that  
is distracted, and wanderinge abroade emon-  
ge so manie diuers and sondrie thinges. Rea-  
dinge teacheth and sheweth vs the waye how  
to leade a good life: Examples doe induce  
and prouoke vs to imitate and followe the  
same: And prayer obteyneth vs grace to ac-  
complish it fullie, and perfectlie. Readin-  
ge (saie the holie fathers) is good: Praier  
vnto God is better: but the doeing of good  
woorkes for Gods sake is aboue all. Out of  
holie readinge the good deuowt persons doe  
gather how to meditate vpon God: And out  
of godlie meditation procedeth an earnest  
affection, and a verie prompte and readie ele-  
uation of the spirit vnto God, out of which  
issueth that inwarde prayer that pearceth the  
heauens, passeth aboue the highest places,

*The readinge  
of holie boo-  
kes.*

*An Exhortation*

and hath a desire to vnite it selfe vnto almighty God, in whom are all good thinges that may be desired.

*Besides readinge, and prayer, it is necessarie to doe some good and profitable worke.*

But because our weaknesse is not able to continewe and perseuere alwayes in prayer, and readinge, it is therefore verie profitable, yea and necessarie to worke also, and to doe some thinge that is good, and profitable: which cannot chuse but so it wilbe, in case praier goe before the worke: and yet it shalbe moche better if praier doe accompanie it: but best of all, if the worke doe also end in prayer, and then is the worke most perfecte.

*To worke with our owne handes is profitable both for our soule and bodie.*

To doe some kinde of worke with our owne handes, besides that it is verie profitable and holosome for the bodie, it helpeth our spirite also, our neighbour is thereby edified, and our senses are comforted and refreshed. And in case thou finde thy selfe slouthfull, heauie, and vnwillinge to worke and labour with thy handes, yet perseuere therein, and thou shalt ouercome it. O that we might once come to haue such a perseuerance and constancie as the Sainctes had, who praied without intermission. And yet notwithstandinge their continuance in prayer, good Lord, it is merueilous to consider, howe studious and continuall they were in readinge, howe seruente and laborious in bodelie exercises, and in doeing of good workes: in so much as no kinde of labours, paynes, nor trauayles,

*Note howe the Sainctes continued in prayer, readinge, and workinge with their handes.*

*To the Reader.*

uayles ; coulde euer ouercome them. Now  
what other thinge is the life of the Sainctes  
vnto vs, but onely a holie readinge, which  
we ought to imitate without ceasinge. That  
man that shall enforce himselfe to take pay-  
nes and labours for Godes sake, shall ob-  
taine the greater grace of his diuine good-  
nesse, and shall out of hande feelee the profite  
and commoditie of his traueile. An euill cus-  
tome is ouercome by a good : the which  
good custome if it be conuerted as it were in-  
to nature, it waxeth so stronge, that it tour-  
neth the thinges that were harde, and difficul-  
te, and causeth them to become easie, and  
lighte. And all this (as Saint Paule saieth)  
commeth to the iust man by meanes of con-  
tinuall prayer. And therefore he saieth, *sine*  
*intermissione orate* : praye ye without intermis-  
sion. Saint Paule knewe right well, that whilest  
we walke here in this life we are compassed  
all aboute with enemyes, temptations, tribu-  
lations, and with infinite deceitfull ginnes,  
with warres without, and feares within, and  
therefore he aduiseeth vs to praye without in-  
termission. For whereas almightie God per-  
mitteth so manie vexations and troubles to  
come for the sinnes of the worlde, his intent  
thereby is, to stirre vp his electe, and to awake  
them, that they shoulde lifte vp their spirite  
vnto heauenly thinges. For he that praieth  
not fighreth not, and he that fighreth not

*Vvho so en-  
forceth him-  
selfe to labour  
for gods sake,  
shall obtaine  
greater grace  
of God.*

*1. Thess. 5.*

*2. Cor. 7.*

*1. Tim. 2.*

*An Exhortation*

*who maie be  
able to praye  
and fighte cō-  
tinewallie.*

manfully, and maketh resistance, is forthwith  
ouercome, and leese his crowne, and re-  
warde. And if thou demaunde of me, who is  
able to praye and fighte continually. I saie, that  
euerie one can doe it, that in trueth and hu-  
militie of harte calleth vpon almightie God  
for succoure, and putteth his full trust in him

*Psal. 144.*

*wemaie praie  
all waies with  
our spirite,  
and with a  
godly inten-  
tion.*

in verie deede. For (as the prophet Dauid  
saith) Our Lorde is mightie vnto them, that  
calles vpon him, if so be they call vpon him in  
trueth. And if thou canst not praye conti-  
nuallie with thy mouthe, yet praye with thy  
spirite and with a godly intention. For it is a  
very continuall sacrifice vnto almightie God  
in the soule of our hart to haue a desire to  
doe good workes, and to serue him with all  
our harte. And trulie that man doth alwayes  
praie that doth alwayes good workes. And  
whosoever is hartelie sorie for his offences he  
hath committed, and sigheth, mourneth, and  
longeth for the good things that are to come,  
praieth alwayes, and saith with the pro-  
phet Dauid. O Lorde before thee is all my  
desire, and my mourning is not hid from  
thee.

*Psal. 37.*

These three pointes nowe good Christian  
Reader, which serue (as we haue declared)  
to preferue the righteous man in his righte-  
ousnes, are so well taught, and so wonder-  
fullie set forth in these notable bookes of the  
Reuerend religious Learned Father, F. LEWIS

*To the Reader.*

de GRANA DA, that he must needes be verie harde harted, who readinge them with attention, deuotion, and with a Christian desire to take profite by them, doth not merueilousslie inriche him selfe with these three treasures: to witte, with prayer, readinge, and doeing of good workes. Wherefore who-soeuer is desirous to profite in these three things, hath here verie Catholike, sounde, and profitable doctrine, and in all pointes agreeable with the vniuersall doctrine of the holie auncient Fathers, and of the diuine Scriptures. In these singular deuout holie booke he shall not finde any thinge that may either offend him, or bringe him into any error, or scruple. Here shall he finde manie thinges that may edifie, delighte, teache, and prouoke him to the loue of God, and withall to the abhorringe of sinne, and contempte of the worlde. From receauinge which fruites no man is here excluded: for so much as the Awthor hath with a rare wisedome in such wise tempered the doctrine, and accommodated him selfe vnto all states, and conditions of persons, that neither the verie highe and learned haue anie cause to leaue it, as ouer base for them: nor the verie lowe and vnlearned to refuse it, as ouer highe for their capacities. For here is made a conuenient prouision of competent meates both for the one sort, and for the other. And because the



*An Exhortation*

Author vnderstode right well howe farre the  
mouthes of men now adayes are owt of tast,  
and how much they are more affectionate  
vnto the fleshe portres of Egypt, than to the  
breade of Angels, I meane hereby, rather to  
the readinge of prophane bookes, by reason  
of the pleasant stile wherewith they thinke  
they are written, than to the bookes of spi-  
rituall doctrine, which are commonly written  
with more simplicitie, he hath therefore dres-  
sed this meate in suche wise, and hath written  
this doctrine in such a sweete and pleasant sti-  
le, that it maie prouoke an appetite vnto this  
boke, euen in such persons as doe otherwise  
lothe good and holesome foode: besides, that  
the verie matters them selues are exceeding-  
ly well chosen, and of great profite. And be-  
cause it were the parte of rude and rusticall  
persons to geue thanks to the bees that ma-  
ke the honie combes, and not vnto almightie  
God who created the flowers from whence  
the bees gather the honie, which they  
worke in their hiues: I exhort all persons to  
geue thanks to the deuoute and Learned  
Author of these workes, for these so-sweete  
and sauorie honie combes which he hath  
here geuen vs, in such sorte that they omit  
not to procede further, and to geue thanks  
to almightie God also, who hath sent the  
flowers wherewith this honie is made. And  
withall I make humble request vnto all men,  
that

*To the Reader.*

that I may be partaker of the prayers they  
shall make by meanes of the good dispo-  
sition which (I truste) with the grace of  
God the readinge of theise holie  
and excellent deuouteworkes  
shall cause in all godly  
and deuoute Chri-  
stian Readers.



*Bernard de Fresneda*  
*Bishoppe of Cuenca.*





I  
TO THE VERIE RE-

VEREND FATHERS, AND  
right honorable personages: DON  
ANTONIO DE CORDOVA: and  
Father LORENÇO DE FIGVEROA.

*The Epistle of the Author.*



I Cannot find anie other place,  
whither I maie better direct this  
my finale present, then to your  
Reuerende handes. For (sett-  
inge a part diuers and sundrie rea-  
sons of great importance, that bynde me so to  
do) certeinlie the wonderfull change of liffe,  
which your Reuerences haue made, and the  
holie example which you haue geuen to the  
world in this our corrupte age, are sufficient  
cawses to moue all such as doe anie thing desi-  
re the glorie of Christ, to serue you in this your  
spirituall iourney, that haue in such wise am-  
plefied his glorie. I might well speake of this  
matter more largelie in this place, (and sure-  
lie without lyinge, or flatterie.) and to speake

Note reader  
that theese to  
whome the  
awthor di-  
recteth this  
booke, are  
two noble  
persona-  
ges, of the  
most noble  
and aun-  
cient how-  
ses of Spay-  
ne: whiche  
haue forsa-  
kē all their  
wordlie  
possessiōs,  
and entred  
into reli-  
gion.

THE AWTHORS

herein, were not to emploie the time, in the praises of men, but in the praise of almighty god. Forsomuch as it is manifest, that this your wonderfull change of life, hath not proceeded of flesh and bloode, but of the right hand of the highest. But because it behoueth all men of our cote, and profession, to be free, not onelie from all flatterie, but also euen from all suspition of the same: I will therefore content my selfe at this present onelie with geuing thāckes to our lord, for this notable vertuous act of yours, and I will confesse, that we haue seen that wonder in our daies, which the holie auncient father S. Ierome declareth to haue chaunced in his tyme. He writeth it in a certain Epistle to Ruffinus in theise wordes.

S. Ierom. ad  
Ruffinum.

Bonosus thy frynd and myne, is now gone up by that mysticall ladder, which the Patriarck Iacob sawe: and according to the misterie of Moses, he hath now sacrificed the brasen serpent in the desert. Where at this present he so weeth with teares, that hereafter he maie Reape with ioye. Lest the truthe of this Worthie act, putt to silence all the lyenge wonders which the Greikes and Lattins haue written in their histories. Behold here a yong man brought up in our companie, and instructed in all good artes, and learning, who had no want neither of landes, nor riches, nor honor, nor dignitie, emonge his equales, who forsakinge his mother, and his sisters, and aboue all, his most deerlie beloued brother, went to liue in an Iland, which is verie solitarie, and fearfull, and enuironed with diuers seas, there to dwell like a new inhabitor of paradise. and being

being alone in this place (howbeit not alone, forsomuch as he is in the companie of Christ) he seeth now the glorie of almightie God: Which the Apostles themselves neuer saw, but when they were alone in the moment. Thus farre be S. Ieromes wordes. This holie example of Bonosus is treulie a thinge, wherein almightie God is to be praised, as in a singuler worke of his grace. And suerlie no lesse is he to be praised in your Reuerend and most honorable personages, who hauinge much more to forsake in the world, than Bonosus had, and being now in the verie flowers of your youth, haue forsaken the world and all the vayne pōpe and pryde thereof; and with all your great landes and possessions; the dignitie of your highe noble estates, and the hope of so great honorable promotions that were due vnto your nobilitie and vèrtue, and to the renowned desertes of your verie auncient and most noble families. And all this yow haue dōne to embrace euen the pouertie, nakednes and obedience of Christ, you haue not done like that yong man in the gospel, who remembring *Math. 19.* how great possessions he had, refused to followe the waie of perferction which our sauiour Christ taught him. But ye haue done like that wise and prudent merchant, who after he had found the pretious pearle, sould all he had *Math. 13.* in the world to bye the same. And if vnto this wonderfull change of yours, we ioyne also the notable vertuous change of liffe, which the most noble and renowned Duke of Gandia

# THE AUTHORS

This Duke  
of Gandia  
forsooke  
his greate  
Duke do-  
me in Spay  
ne, and be-  
came a re-  
ligious mā  
of the ho-  
lie societie  
of Iesus:  
commōlie  
called Ie-  
suittes.  
*Cantic. 8.*

hath made in our daies, and the merueylous  
changes of sundrie other right honorable per-  
sonages which might here be reheresed, it will  
verie euidentlie appeare, that there is more  
sweetenes in the waie of Christ, then the world  
thinketh there is: sithence euen those, that ha-  
ue had so long and so greate experience both  
of the one kinde of life, and of the other, do  
verie hartelie and willinglie renownce all that  
euer the world geueth and promeseth vnto  
them, for the least crumme that falleth from  
Christes table: sayinge with the spowse in the  
Canticles. *If a man geue all his substance, for chari-  
tie, he will contemne it as nothing.*

Forso much therefore, as verie reason would,  
that euerie one should serue them, that serue  
our most mercifull and louinge lord, it seemeth  
vnto me, that it is my boundē deutie also, to do  
you some seruice, in this your spirituall iour-  
ney, at the least with this little volume: which  
treateth of prayer and meditation &c. that the  
holie and deuout exercises of your Reuerences  
maie be holpen somewhat by the same: the  
which (I trust in our lord) shalbe al waies fur-  
thered, and procede prosperousslie, both with  
it, and without it. And althowghe this be a dett  
which I owe vnto you: yet do I for this dett  
craue of you a grace, and this is that your Re-  
uerences will most humblie beseech our lord,  
that it maie please him of his infinite mercie  
and goodnes, to graunt his fauour and assistan-  
ce to this booke: that the profit of them, that  
shall

shall reade it, maie be answerable to the paines of him that made it, and to the good hart wherewith he offereth it vnto them.

## THE PROLOGE AND ARGVMENT OF THIS BOOKE.



RAIER, (to define it properlie) what payer is a petitiō we make vnto almightie God, for such thinges as are apperteining to our saluation.

Howbeit praier is also taken in an other more large sence; to wit: for euerie lifting vp of our hart vnto god. And according to this definition, both meditation and contemplation, and euerie other good thought maie be also called a praier. And in this sence we do now vse this worde becaus the principal matter of this booke, is of meditation, and consideration of thinges apperteining to almightie God, and of the principall mysteries of the Catholike faith.

An other definition of prayer.

The verie thinge that moued me to treat of this matter was, for that I vnderstode, that one of the principall causes of all the euilles, that be in the world, is the want of consideration: According as the Prophett Ieremie signified when he said. *All the earth is destroyed with desolation, because there is none that thinketh with attention vpon the thinges apperteining vnto God.* Whereby it appeareth, that the verie cause of

The want of consideration is one of the principall causes of all the euilles in the world. Ieremie 12.



3 THE AWTHORS

The consi-  
deratiō of  
the miste-  
ries of our  
fayth is a  
greate bri-  
dle to with  
hold vs  
from syn-  
ne.

our euills is not somuch the want of faith, as the want of due consideration of the misteries of our faith. For trewlie if there were no want in this behalfe the misteries of our faith be of so great vertue, and efficacie, that if the verie least misterie of them, were considered with attention, and deuotion, euen the same would be a great brydle and redresse of our liffe. For who would euer goe about to committ anie sinne, if he considered that almightie God died for sinne? and that he punyſheth the sinne, with perpetuall bannishment out of the kingdome of heauen, and with euerlasting paines and tormentes in the horrible fyre of hell?

whereby ye maie see, that although the misteries of our faith, be of verie great force, to encline our hartes vnto goodnes: yet because there be verie manie Christians that haue no due consideration of the thinges they beleue, therefore they worke not such effecte in there hartes, as such misteries being well weied and considered were able to worke. For like as the phisitions affirme that if we will haue a medecine to helpe a sicke man, it is necessarie, it be first wrought and digested in the stomak with naturall heat, (because otherwise it shall not be anie profit to him at all:) euen so also, if we will haue the misteries of our faith to be profitable and healthfull vnto our soules, it is requisite they be first wrought, and digested in our hartes with the heate of deuotion and meditation: because otherwise they shall profit vs  
verie

verie littell. And for want hereof, we see that manie Christians, which are verie whole and sound in matters of faith, be yet in there liues verie licentious and dissolute. And the reason is, because they do not consider, and weigh the holie misteries which they beleue: and so they keepe there faith, as it were fast locked in a corner of a chest, or as a sword in the scabarde, or as a medecine in the potticaries shoppe, and vse not the benefitt thereof, for such purposes, as it serueth. They beleue generallie, and as it were in a fardel or grosse some, all such things as the Catholike Church beleueth. They beleue that there shalbe a iudgment, that there shalbe paines for the wicked, and glorie for the good: but how manie Christians shall ye finde, that do consider after what sort this iudgment, these paines, and this glorie shalbe, with other the like circumstances?

The cause whie manie Christians, that are sounde in matters of faith, be yet verie dissolute in their liues.

Verie few Christians doe set themselves to consider the misteries of our faith.

Now this is the cause, why the holie scripture so earnestlie commendeth vnto vs, the continuall consideration, and meditation of the lawe of God, and of the misteries thereof: which is indeede the studie of true wisdom. Consider I pray you, how instantlie Moses commendeth this vnto vs: saying: *Prynte these my wordes in your hartes and carie them bound as it were for a signe in your handes, and teach them to your children, that they may thinke vpon them. When thou shalt be sitting in thy house, or trauaylinge in the waie, when thou shalt lie downe to slepe, or rise up in the*

Deuteron. 5.

THE AWTHORS

morning, thinke and meditate vpon them, and write them on the thresholds and gates of thy house, that thou maist alwaies haue them before thine eyes. With what more effectuall wordes could he commend vnto vs, the continuall meditation, and consideration of heauenlie things, then with

*Prouerb. 1. 3.*

these? And no lesse doth Salomon commend the same holie exercise vnto vs in his Prouerbes: where he exhorteth vs, to carie the lawe of God alwaies, as it were a chayne of gold about our neckes, and at night to goe to bed with it, and in the morninge so sone as we awake, to beginne immediatlie to exercise our selues in the same: Blessed is that man, that is so occupied. And so doth Ecclesiasticus tearme

*Ecclesiast. 14.*

him, when he saith: *Blessed is the man, that dwelleth in the house of wisdom, and meditateth vpon the lawe and commandementes of God, and exerciseth him selfe in iustice, and reasoneth of holie thinges by his vnderstanding. Blessed is he that considereth her waies in his hart, and vnderstandeth her secretes. He shall looke in at her windowes, and hearken at her doores. He shall abide beside her house, and fasten a stake in her walles. He shall pitch his tent besides her.*

Now what other thinge maie we inferre of all this, but that the holie Ghost intended, by all these metaphors, to expresse vnto vs the continuall exercise, and consideration, wherewith the iust man is alwaies occupied, in searchinge the worckes and wonders of almightie God. And for this verie cause, emonge the praises of the iust mā, this is put for one of the most principall

*Psalme. 1.*

*Eccles. 31.*

cipall: that his exercise is to meditate vpon the lawe of our lord, daie and night; and that he is alwaies cōuersat in the secrecie of parables: ge- uing vs hereby to vnderstand, that all his trade and cōuersatiō must be, in searching, and medi- tating vpo the secretes and wōderfull worckes of almightie God. And euen for this verie caw- se also, were those mysticall beastes of Ezechiel *Ezech. i.* represented vnto vs with so manie eies; to sig- nifie vnto vs, that the iust man stādeth in grea- ter neede of the continuall consideration, and sight of spirituall thinges, then of a number of other exercises.

By this therefore we see plainlie, what great neede we haue of this holie exercise, and con- sequentlie how blyndelie and fowlie they are deceaued, that either despise or make little ac- compt of the holie exercise of praier, and medi- tation; not considering that this is openlie to gaynesaie and contemne that thing, which the holie Ghost hath with so great instancie com- mended vnto vs. I wishe that such persons would reade those fiue bookes of cōsideration, which S. Barnard wrote vnto EVGENIVS the Pope. And there shall they perceauce, of how great importance this holie exercise is, towar- des the obteyning of all vertues.

Now for this cause manie Catholike and re- ligious persons, vnderstanding what great and inestimable fruit ensueth of this godlie medi- tation, haue gone abowt to exercise them sel- ues ordinarilie therein, and haue appointed

## THE AWTHORS

Two diffi-  
culties in  
the exerci-  
se of praier  
and medi-  
tation.

The orde  
and diuifio  
of the con-  
tentcs of  
this booke.

The firste  
parte of  
this booke.

euerie daie certein speciall times and howeres for the same. Howbeit oftentymes they waxe colde, and geue ouer this holie exercise, by reason of two difficulties they finde in it. The one is the want of matter, and of consideratiō wherein they maie occupie there cogitation at that time. And th'other is the want of seruencie and deuotion, which is verie requisite to accompanie this holie exercise, in case we mind to haue anie fruit and commoditie thereby. In steed whereof, they find manie times great drynes of hart, and withall a great combate of diuers and sondrie thowghtes. For remedie of which two inconueniences, I haue ordeined this present booke, which is deuided into two principall partes.

The first part, for remedie of the first inconuenience, treateth of the matter of praier, or meditation: wherein are contained fower tiene meditations, seruing for all the seuen daies of the weike, both in the morninge and euening. And these meditations do containe the principall places and misteries of our faith, and especially the consideration of those misteries, that are of most force, and power, to brydle our hartes, and to incline them to the loue, and feare of God, and to the abhorring of sinne. In like maner there are sett out, the fiue partes of this exercise, which be Preparation: readinge: meditation: thanks geuing: and petition: which is done to this end, that a man maie haue great varietie of matters, wherein to occupie his hart: where

wherewith to procure and stirre vp the tast of deuotion, and withall wherewith to illuminat and instruct his vnderstanding, with diuers considerations, and instructions. Besides this, there is also treated therein, of six kindes of thinges that are to be considered in euerie one of the pointes of the Passiō of our Sauour: that both they, and all the rest, maie minister vnto vs more plentifull matter for meditation. These three thinges are sett forth in the first part of this worcke, for remedie of the first inconuenience.

The second part, for remedie of the seconde inconuenience, treateth of those thinges, that do helpe vs vnto deuotion, and likewise of those, that doe hinder vs from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreover there are geuen certein aduices to be a direction vnto vs that we erre not in this waie. These fowre articles are sett out in the seconde part of this booke.

After these I haue added the third parte, in which is treated of the verrue of praier, and of her two companions, fasting, and almes deedes: to the intent, that when a man seeth, that in all the booke there is treated of praier, and of the paines he ought to take for the same: he maie vnderstand, how well his labour is employed, which is bestowed in obtaining of a thinge, of so great and wonderfull profit.

Peradventure the Christian reader wilbe offended with the length of the meditations,

The seconde  
de parte of  
this booke.

The thirde  
parte of  
this booke.

# THE AWTHORS

which we haue here sett fourth for the seuen daies of the weike. Howbeit for this I haue manie answeres. The first is, considering that in these meditations, is treated of the principall places, and misteries of our faith, (the consideration whereof is of so great importance, for the due ordering and reforming of our liffe) it behoueth me therefore to enlarge my stile (in these matters espetiallie) by reason of the great fruit, and commodetie that maie ensue vnto vs by the same. For in this booke our meaning is, not onelie to geue matter of meditation, but much more to shewe the ende of meditation, which is the feare of God, and amendment of our liffe. For the procuring whereof, one of the thinges that most helpeth vs, is the profound and long consideration of the misteries, that are treated in these meditations. For certeinlie these fourtene meditatiōs, be as it were so manie sermons, in which is laide, as it were a certein batterie to mans hart, to cawse it to yeald, (so much as is possible) and to surrender it felse vp into the handes of his rightefull and true souereine Lorde.

The ende  
of medita-  
tion is the  
feare of  
God, and  
amende-  
mente of  
our life.

This was the cheifest cause that moued me to make the meditations so longe. Besides this, I see not, why the ghest that is inuited, should complaine that the table is to full furnished with manie dishes, sith we bynd him not (as by waie of constraint) to make an ende of them all, but onely emonge so manie sundrie thinges to make his choice of that, which serueth best

best for his purpose. Moreouer ( that there might be the lesse occasion of complaint ) I haue putt the somme of each meditation at the beginning thereof , to the intent that such as minde not to passe anie further, might there haue such thinges breiflie abridged, as beneccessarie for the time, they intend to bestowe in this holie exercise.

THE ENDE OF THE  
PROLOGE.





*Of the great profitt and*



## THE FIRST PARTE,

WHICH TREATETH OF  
the matter of consideration.

### THE FIRST CHAPTER.

*Wherein is treated of the great profitt, and  
necessitie of consideration.*



OR so much as in the exercise of consideration, it can not be, but that some labour and paines must neides be taken, as well by reaso of the employing and occupieng of the tyme, which it requireth of vs euerie daie: As also in regarde of the quieting, and close recollecting of the harte, (which is a thinge verie requisite for the same) I thinke it therefore verie necessarie, before all other thinges, to declare here, what great fruites, and commodities do ensue of this exercise; to the intent that the hart of man, which without great promises and allurements is not moued to take great paines, maie by this meane be the more moued, and prouoked to the loue of this holie exercise, and to bestowe greater paynes and labour therein.

Now

Now the greatest commendation we can geue to this vertue, is this, that it is a great helper and furtherer of all other vertues. I meane not in supplieng the proper office of them, but in helping them in their exercise. In so much that like as deuotion is a generall stirrer and prouoker vnto all vertues (as S. Thomas affirmeth) And as the hearing of a sermon, (if it be hard with such attention and deuotion, as it owght to be) is also an exercise that moueth vs, not to anie one vertue alone, but to all vertues, (for so much as each good instruction is directed to this ende:) euen so likewise is consideration a great helpe and furtherance not onelie to anie one vertue alone, but vnto all kinde of vertues. For there is no more difference betwene a Sermon, and consideration, then is betwene the reading of a lesson, and the repetition of the same reading; or betwene the meat that is sett before vs in a dishe, and the same meat, when it is digested and cōcocted in the stomak. Now this is one of the greatest, and most assured praises we can geue to this vertue: For by this means it putterh not awaie the labours of other vertues, but rather maketh prouision how to helpe and further them in their labours, yea and stirreth and prouoketh them thereunto. This is the thing, which by the grace of God, we intend now to proue verie manifestlie in this place.

Consideratio helpeth all vertues in there exercises.  
*Summa S. Thomæ. 22. q. 81. artic. 1.*

The proper praise of consideration.

For the better vnderstandnig whereof, it is to be knowen that emonge vertues some be com-  
Note here what ver-

*Of the great profit and*

tues are cō-  
mon bothe  
to a Chri-  
stian and  
an Infidell:  
and what  
vertues are  
peculiare,  
and propre  
to a Chri-  
stian onelie.  
\* Cardinall  
vertues.

mon both to the Christian, and to the pagan philosopher (as those fowre that be called Cardinal vertues, To witt\* PRVDENCE, IUSTICE, FORTITVDE, AND TEMPERANCE. Of which vertues the philosophers vnderstode and wrote very muche.) Other vertues there be, that are proper and peculiare vnto a Christian onelie, in that he is a Christian: whereof the pagane philosophers neither knewe nor wrote anie thinge at all: or if they did, it was surelie verie little. These are principally those thre most noble vertues called *Theologicall*

Theologi-  
call ver-  
tues.

*le vertues*: To witt. FAITH, HOPE, AND CHARITIE. which haue for their obiect almightie God him selfe: and their proper office is, to dispose and direct a man towards him. These Theologicall vertues haue the empyre, and soueraintie ouer all other inferior vertues, and therefore they moue and proue ke them, to do their operations, whensoever the same is expedient for their seruice. After theise, there follow other verie principale, and excellent vertues, (which be verie nere of affinitie vnto them.) As the vertue called Religion:

Religion.

whose obiect is the seruice and honor of God:

Deuotion.

The vertue called Deuotion: which is the acte and exercise of the same religion: and the office of it is, to make vs verie prompt, and readie, to do all such thinges as apperteine vnto his seruice. The feare of God, which refreyneth, and brydeleth vs from sinne. Humilitie which is also after a sort (as S. Thomas saith) the roote

The feare  
of God.

Humilitie.

*Summa 5.*

*Thoma 2. 2.*

*q. 161. art. 5.*

*ad 2.*

and

and foundation of all vertues. And penance, Penance.  
which is the gate of our saluation, whereunto  
appertaineth the sorowe and greife for our ly-  
fe past, and withall a firme purpose, and deter-  
mination, to amende our lyfe in time to co-  
me. Of all these vertues the pagan philoso-  
phers vnderstode verie litle, or nothinge at all,  
notwithstandinge that these be the vertues  
that haue the soueraintie and principalitie  
ouer all others, yea they be the rootes and  
fountaines of all our weale. First, because (for  
the most part) they be spirituall vertues, that  
haue the accomplishemēt of their perfection  
in the inwarde parte of our soule, (where all  
the bewtie of the dawghter of the kinge stan- Psal. 44. 14.  
deth:) And secondlie, because all these vertues  
(faith excepted) be affectiue vertues, and con-  
sequently they be vnto vs great motions and  
prouocations to doe good workes. Wherein  
the prouidēce of the grace of God wonder-  
fully appeareth. For like as nature hath provided  
for vs natural affectiōs, and desiers, that should  
be as it were certain spurres to prouoke vs to  
doe all such thinges as are requisite for our  
naturall lyfe: euen so likewise hath the grace  
of God provided for vs other supernaturall af-  
fections, that might be also spurres and pro-  
uocations vnto vs, to doe all such thinges as  
are behouefull for our spirituall lyfe. And  
such be these vertues before mentioned: to  
witt, LOVE, SOROWE, FEARE, HO-  
PE, with the rest, without which vertues the

*Of the great profit and necessitie of consideration.*

spirituall lyfe were like a barge without ores, or like a shippe without sailes. Forsomuch as without these vertues we should not haue anie thinge to moue and prouoke vs to doe good workes. And yet hereof we haue greater neede in this lyfe, than in the other. For (consideringe that the waie of vertue is so sharpe, and full of difficultie) what should become of vs, if we had not these spurres and prouocations of loue, of feare, and of hope, to spurre and pricke vs forwardes to labour and traueill in the same? For this cause therefore are these vertues so much commended. For besides that they are such principall vertues, (as we haue declared) they be also verie great prouocations, and motions, to moue vs to doe good workes.

why the  
exercise of  
considera-  
tion is so  
much com-  
mended.

This foundation beinge now laide, I saye that the greatest praise we geue to the vertue of consideration, is that the same is a great minister and helper vnto all these vertues, as well of the one sort, as of th'other, accordinge as we will now declare. Where also it shall appeare, that the commendation we geue to this vertue, is not somuch in respect of the vertue it selfe, as for the seruice, and commoditie, it bringeth to other vertues.

How

# HOW CONSIDERATION

10

HELPEETH FAYTH.

§. 1.



OW therefore to take our first beginninge of fayth: it is manifest that fayth is the first beginninge, and foundation of all the Christian life. For fayth maketh vs to beleue, that almightie God is our creator, our gouernour, our redeemer, our sanctifier, our glorifier, to be short, our beginninge, and our last ende. Fayth is that which teacheth vs, that there is an other lyfe after this; and that there shalbe a generall iudgement of all our workes: and that we shall receiue either euerlastinge glorie for the good, or els euerlastinge paine for the euill. And it is cleare, that the fayth and beleife men haue in these thinges brideleth their hartes, and causeth them to stande in awe, and to liue in the feare of God. For if fayth were not, ymonge vs as a meane to brydle and directe vs herein, what (trow ye) would become of the lyfe of man? And therefore the Prophet saied: *That the iust man liueth by fayth*: not that fayth alone is sufficient to geue vs lyfe: but because faith (by meanes of the representatiō and consideration of those thinges that it teacheth vs) prouoketh vs to refraine from sinne, and wickednes, and to followe vertue, and goodnes. And this is the cause why the Apostel wil- leth vs to take faythe as a sheild against all

Fayth is the first beginninge and foundation of all the Christian lyfe.

Heb. 11. 6.

Fayth brideleth the mā's harte, and causeth him to liue in the feare of God.

Rom. 1.

Heb. 10.

Galat. 3.

Abac. 2. 4.

Ephes. 6. 16.

*How consideration*

the fyrie dartes of the enemye. For certainlie there is no better sheild against the dartes of sinne, than to calle those thinges to minde, that fayth hath reuealed vnto vs against the same.

Vnlesse we  
pōdre and  
cōsider the  
mysteries  
of our fay-  
the, our  
faythe is as  
it were a  
lettre clo-  
vp, and sea-  
led.

Wherefore that this fayth maye worke this effect in vs, it is verie requisite that we doe sometimes ponder and consider in our myndes with good attention and deuotion such thinges as our fayth teacheth vs. For if we doe not so, it seemeth that our fayth shalbe vnto vs, as it were a letter closed vp, and sealed: in which althowgh there come notable important newes of verie great sorowe, or ioye: yet it moueth vs not at all, neither to the one, nor to the other, no more than if we had receyued no letter at all. And the reason is, because we haue not opened the letter, nor considered what thinges are contained in it. Now what thinge coulde be said more aptlie, or more to the purpose, towching the fayth of the wicked and dissolute Christians? For suerlie there can not be thinges of greater terrour, and ioye, than those are which our fayth declareth vnto vs. But the wicked Christians because they doe neuer open this letter, to see what thinges be contained in it, (I meane hereby, because they doe neuer thinke and meditate vpon these misteries of our Christian faythe, or if they thinke vpon them, they passe them ouer verie lightlie, and in great hast,) they cause not in them this maner of motion, and alteration, to witt, of ioye, or of feare.

Whe-

Wherefore it behoueth vs sometimes to open this letter of our faythe, I meane, the mysteries thereof, and to reade the same very leisurly, and to consider with good attention, what thinges are taught vs in the same, the which is done by meanes of the exercise of consideration. For it is consideration that openeth that which is locked, and vnsfoldeth that which is folded together, and maketh that cleare vnto vs, which is otherwise darke, and obscure. And so by illuminatinge our vnderstandinge with the greatnes of the mysteries of our fayth, it inclineth our will, (so farfourth as appertaineth to the office of consideration) to conforme our lyfe to the same. This office of consideration almightie God figured verie notably in the lawe, when emonge the conditions that were required in the cleane beast, he assigned this for one, that the beast should chewe the cudde, to witt, the meate that it had eaten before. Now it is certain, that it was litle to the purpose whether the beast were cleane, or vncleane, and suerlye almightie God made litle accompt of that: But his meaninge was, to represent vnto vs in that cleane beast, the condition, office, and exercise of those beastes, that be spirituallie cleane, (to witt, of the iust and righteous persons) that are not content onely to eate such thinges, as appertain vnto amightie God, in beleeuinge them by fayth, but after they haue eaten them, they doe also chewe them by meanes of consideration, in searchinge

what was  
signified  
by the clea  
beaste in  
the lawe.  
*Leuit. ii.*  
*Deuter. 14.*



*How consideration*

and ponderinge the mysteries which they be-  
leue. And after they haue vnderstode the mea-  
ninge and excellencie of them, they distribute  
and deuide this meate vnto all the spirituall  
members of the sowle, for the sustentation and  
reparinge of the same.

A notable  
similitude.

Insomuch that if we marke this matter  
well, we shall finde, that it fareth in this case  
as in the seede of a tree, which althowghe it  
doe virtuallie containe within it the substance  
of the tree, yet hath it neide of the vertue and  
influence of heauen, and of the benefite and  
moysture of the earthe, to cause the vertue that  
is inclosed in the seede, to come forth to  
light, and to growe vp by litle, and litle, and  
waxe a tree. Euen so in like maner we saie, that  
althoughe fayth be the first seede and originall  
of all our weale, yet must it neides be holpen  
with this benefite of consideration, that by  
the same, and by meanes of charitie, the grei-  
ne and fruitfull tree of good lyfe (which is vir-  
tuallie contained therein) maie growe, and co-  
me to light.

HOW CONSIDERATION

HELPETH HOPE.

§. II.

*Summa S.  
Thome. 22.  
quest. 17. art.  
5. Et quest.  
18. artic. 1.*

**C**ONSIDERATION helpeth also no  
lesse the vertue of hope. This hope is  
an affection of our will that hath his  
motive and roote in the vnderstandinge. As  
the

the Apostle signifieth plainlie vnto vs, saicnge:

*All thinges that are written, are written for our instruction: that throughe patience, and consolation, which the scriptures geue vnto vs, we may haue hope and affiance in almightie God.*

Rom. 15. 4.

For vndowtedlie the holie scripture is the fountaine, from whence the iust man gathereth the water of comfort, wherewith he strengtheneth him selfe, to put his hope and trust in God. For first of all he seeth in the holie scriptures the greatnes of the workes and merites of our Sauour Iesus Christ, which are the principall staie and foundation of our hope. There he seeth likewise in a thousande places the greatnes of the goodnes, sweetenes, and maiestie of almightie God liuelye expressed, and set out to the eie; and withall the mercifull louinge prouidence he hath ouer them that be his: the gentlenes, and benignitie, wherewith he receyueth them that come vnto him: and the faythfull promises and pledges he hath geuen vnto them, whereby they are verie well assured, that he will neuer forsake them, that repose their hope and trust in him.

The holie scripture is the founteyne of comfort.

The workes and merites of our Sauour Christe are the principall staie and foundation of our hope in God.

There he seeth, that there is no one thinge more often repeted in the Psalmes, more commonly promised in the Prophetes, more euidentlie declared in the histories from the beginninge of the worlde, than the louinge fauours, graces, and benefites, that our Lorde continuallie bestoweth vpon such as be his seruantes: and how he hath most mercifullie

*How consideration*

holpen and defended them in all their calamities, and distresses. How he helped Abraham in all his iourneis: Iacob in his daungers: Ioseph in his bannishment: Dauid in his persecutiōs: Iob in his aduersities: Tobias in his blindness: Iudith in her enterprise: Hester in her petition: The noble Machabees in their battels, and triumphes: and to be short, as manie as with humble and religious hartes committed them selues vnto him. These and other the like examples doe strēgthen and encourage our hart in labours, and aduersities, and cause it to hope and trust assuredlie in God. Now what doth consideration worke in all this? Forsothe, it taketh this medicine into her handes, and applieth it to the weake and diseased member, that hath neede of it. I mean hereby, that consideration bringeth all these things into our remembrance, and representeth them to our harr: it searcheth and weygheth the greatnes of these louinge pledges and mercies of almightie God, and with them animateth and encourageth the afflicted person that he be not dismaide, but rather fortifieth him with a stronge hope, and enduceth him also to put his trust in that most mercifull and louinge Lorde, who neuer failed anie one man, that had recourse vnto him with all his harte. By this therefore thou seest Christian reader, how consideration is the minister and seruante of hope, and how it serueth her, and representeth vnto her all such things as maie strengthen and

The fruit  
of consideration.

and encourage her. But that man that considereth not anye of these thinges, and hath no eies to see anie parte of them, wherewith can he possiblie strengthen and fortifie this vertue of hope in him selfe, that it may be profitable vnto him in his labours, and aduersities?

## HOW CONSIDERATION

HELPETH CHARITIE.

### S. III.

**A**FTER Hope, foloweth Charitie, whose dewe praises can not be vttered in fewe wordes. For Charitie is the most excellent vertue of all vertues, as well Theologicall, as Cardinall.

Charitie is the lyfe and fowle of them all: *1. cor. 13. 2.* and charitie is also the accomplishment of *13.* all the lawe. For as the Apostle saith: *He that loueth (that is, he that is in perfect charitie) hath fulfilled the lawe.* This is the vertue that maketh the yoke of God sweete, and his burthen light. This is the measure whereby the portion of glorie that shalbe geuen vnto vs in the lyfe to come must be measured. This is that vertue that is likinge and acceptable vnto almightie God, and for whose sake all such thinges are verie acceptable vnto him, as be indede acceptable vnto him: For trewlie without charitie neither sayth, nor prophecie, nor

Charitie of  
all vertues  
is the most  
excellente.

*Rom. 13. 10.*

According  
to the  
measure of  
our chari-  
tie, we shal  
haue like  
measure  
of glorie in  
heauen.

*1. Cor. 13. 2. 3.*

*How consideration*

Charitie is  
the foun-  
taine and  
originall  
of all other  
vertues.

1. Cor. 13. 4.

martirdome be of anie value in the sighte of God. To conclude, Charitie is the fountaine and originall of all other vertues, (by reason of the preeminencie and soueraintie it hath to commaunde them, and to make them to doe their offices. As the same Apostle confirmeth, *saienge: Charitie is patient, and benigne: Charitie is not enuious, it doth no hurt to anie man, it is not proude, nor ambitious, neither doth it seeke her owne commoditie: Charitie is not angrie, it thinketh no euill, it reioyceth not at wickednes, and it is verie glad of the truthe: Charitie suffereth all thinges, it beleeueth all thinges, trusteth all thinges, and beareth all thinges.*

Our will is  
a blinde  
power, and  
must be  
guyded by  
our vnder-  
standinge.

we be pro-  
uoked to  
loue God,

Now althowghe it be true, that all vertues and good workes doe helpe vs towards the obteyninge of this most excellent and precious iewel: yet of all others consideration helpeth vs most specially. For certain it is, that our will is a blinde power, that can not steppe one foote, vnles the vnderstandinge doe goe before, and illuminate, and teache it, what thinge it owght to desire, and withall how much it owght to will and desire the same. It is also certain (as Aristotle saieth) that each good thinge is amiable in it selfe, and that euerie thinge doth naturallie loue his owne proper weale. And therefore that oure will maie be inclined to loue almightie God, it is requisite that the vnderstandinge doe goe before it, to examin, and trie, and so consequently to declare vnto the wil, how amiable almightie God

God is, both in respecte of him selfe: (to witt, in regarde of his diuine perfections,) as also in respecte of vs, (to wit, in regarde of his wonderfull loue and mercies shewed towards vs,) that is: the vnderstandinge must weigh the greatnes and excellencie of his bountie and goodnes, of his benignitie, of his mercie, of his bewtie, of his sweetnes, of his meeknes, of his liberalitie, of his noblenes, and of all other his perfections, which are innumerable. Besides this, the vnderstandinge hath to consider, how louinge and mercifull almightie God hath bene towards vs: how much he hath loued vs: how much he hath done and suffered for our sakes, euen from the maunger vntill his verie death vpon the crosse: how manie greate blessinges and benefites he hath prepared for vs for the time to come: how manie he doth presentlie bestowe vpon vs: from how manie greate euils and miseries he hath deliuered vs: with how great patience he hath suffered vs: and how gentlie and louinglie he hath delt with vs: with all his other benefites, which be also innumerable. And thus by consideringe and ponderinge verie much in the consideration of these thinges, our harte shall by litle and litle be enkenedled and inflamed in the loue of suche a mercifull and bountifull louinge Lorde. For if the verie wylde and sauage beastes doe loue theire well willers, and benefactors, and if giftes (as it is commonlie saied) doe breake the hard and stonie rockes;

bothe in  
regarde of  
his diuine  
perfections,  
and in re-  
garde of  
his wonder-  
full loue. ad  
benefites  
towards  
vs.

*Summa S.  
Thoma 1.2.  
q.27. art.2.  
Et 22. q.82.  
art.3.*

*How consideration*

and if that man that findeth benefites, findeth withall ( as the Philosopher saith ) *Chaynes whereby to take and bynde mens hartes* : what hart is there then so stonie harde, or sauage, that consideringe the passinge bountifull goodnes and greatnes of all these inestimable benefites, is not enkendeled and inflamed in the loue of our most louinge and mercifull Lorde that hath bestowed them vpon vs?

Almightie  
God will  
helpe him,  
that hel-  
peth him  
selfe.

Adde also hereunto, that when a man considereth these things attētiuelie with him selfe, and endeuoreth with the grace of God to doe so much as he is able to doe for his parte, almightie God will then also doe that, that appertaineth vnto him: that is, almightie God will moue him that mouerh himselfe, and helpe him that helpeth him selfe, by helpinge our cōsideration with the light of the holie Ghost, and with the giste of vnderstādinge, the which the more it penetrateth and vnderstandeth all these reasons that induce vs to the loue of God, the more doth it enkindle and inflame vs in the same loue of him. For like as that euerlasting light and worde of the father is not a barren worde, but a fruitfull worde, which together with the father produceth the holie Ghost, which is a loue consubstantiall: euen so doth this light and worde of God worke in our hartes, by enkendelinge and inspiringe this loue of God in them.

This maie yet be cōfirmed and declared more plainlie by an other reason. For it is manifest that

that althowghe this vertue of charitie doe growe and increase (as we haue saied) with the actes of all other vertues, beinge done in the state of grace: yet doth it cheiflie increase with her owne proper actes, when such actes be vehement, accordinge as S. Thomas affirmeth. For like as by writinge well, and with an earnest care and diligēce, a man attaineth to be a good writer; by paintinge, a painter: and by the exercise of singinge, a musition: euen so likewise by louinge, he maie become a louer. I meane hereby, that like as the vse of writinge well, causeth a man to be a good writer, and of paintinge well, a good painter &c: euen so likewise the vse, exercise, and continuance of louinge much almightie God, maketh a man at length to become a great louer of God. For albeit this heauēlie habilitie and vertue be the gifte of God, and a thinge which he infuseth, powreth, and worketh in our sowles, yet neuerthelesse he worketh this by this meane; I meane hereby, that as well the vertues infused into our sowles by almightie God, as the vertues acquiste (to witt, the vertues that be obteyned by our owne labour, and industrie,) doe bothe of them growe and increase with the exercise of their owne actes, althowghe in a different maner. Whereupon we maie inferre thus much, that the more a man shall multiplie the actes of the loue of God, and the more he shal exercise himselfe in this vertue of charitie, and the longer he shal endure and perseuere in this worke

Vehement  
actes of  
charitie do  
increase  
charitie.  
*Summe S.  
Thome 2. 2.  
q. 24. art. 6.*

Note that  
the vse, ex-  
ercise and  
continuan-  
ce of louin-  
ge much  
almightie  
God, ma-  
keth a man  
become a  
greate lo-  
uer of god.

Bothe the  
vertues in-  
fused, and  
the vertues  
acquisite,  
doe increa-  
se with the  
exercise of  
their owne  
actes.



*How consideration*

we can not  
exercise  
our selues  
in actuall  
louinge of  
God, with-  
out the  
knowled-  
ge and  
considera-  
tion of the  
causes that  
maye indu-  
ce and pro-  
uoke vs to  
the loue of  
God.  
The will  
cannot  
moue with-  
out the vn-  
derstandin-  
ge.

of loue, the more shall this heauenlie giste of charitie be rooted and fortified in him. But now how can this be done without the exercise of consideration? How can the will be occupied in louinge of almightie God, vnles the vnderstandinge be exercised in blowinge, inken- delinge, and discoueringe vnto it the causes of the loue of God? For like as when two horses drawe in a chariot, the one can not goe forwardes without th'other: euen so these two powers (to witt the will, and vnderstandinge) be in such sort lincked together, that ordinarilie the one can not goe forwardes without the other: (at the least the will can not moue without the vnderstandinge.) Thow seist now good Christian reader how inwardlie and entierly the exercise of consideration is annexed to the loue of God: Forsomuch as a man can neuer (or verie hardly) set him selfe to loue, vnles he doe also consider, or haue before considered such thinges as maie moue him vnto this loue. And it is verie needefull for vs to vse some exercise of consideration, not onelie for the increasinge of this vertue of charitie, but also for the preseruacion of the same: that is to saye, consideration is necessarie, not onelie that charitie maie increase, but also that it maie not faile, and decrease, emonge so manye contradictions, and stumblinge blockes, as it hath in this fraile and miserable lyfe. We see that a fishe beinge out of the water dieth forthwith: and a droppe of water beinge out of the sea

sea is quicklie dried vp: and the fier beinge out of his naturall region is incontinentlie consumed, vnles there be some care and diligence vsed to feede and mainteine it, by puttinge often times wood ynto it wherewith to preserue it. Now the verie like neede hath the fier of charitie also to preserue it in this lyfe, where it is as it were a straunger, and pilgrime. And the wood wherewith it must be preserued, is the consideration of the benefites of almightie God, and of his perfections. For each one of these thinges beinge well considered, is as it were a fagot, or fierbrande, that enkindleth and inflameth this fier of the loue of God in our hartes. Wherefore it behoueth vs to nourishe and maintein this fier of charitie oftentimes with the wood of consideration, that this diuine flame maie neuer faile in vs. Accordinge as almightie God hath signified in the lawe, when he saied: *Vpon my Altar* (which is the hart of the iust man) *there shalbe alwaies fier.* And therefore let good diligence and care be taken euerie daie in the morninge, to maintein this fier of charitie with wood, (to witt, with the consideration of all these thinges,) that by this meane it maie be alwaies preserued. And so is it saied in the Psalme: *Throughe my meditation there is enkindled a fier: to witt, the fier of charitie.*

Charitie is  
as it were a  
straüger in  
this transi-  
torie lyfe.

Leuit. 6. 12.

Psal. 38. 4.

This necessitie of consideration maie be proued by an other reason also. For we see by experience in all habilities, and graces, both

*How consideration*

All vertues such as are naturall, as those also that are ac-  
maie be quisite, (I meane, gotten by our owne traueile  
lost by dis- and industrie,) that like as they increase by vse,  
scōtinuāce and exercise, euen so are they also forgotten  
and wante if we leaue to exercise them. And this we see  
of vse and playnelie verified euen in such thinges as be  
exercise of them. verie naturall and customably vsed. For what

thinge is more vsuall than the tonge, and lan-  
guage, which a man is enured and acquainted  
withall euen from his mothers pappes, and  
yet maie it be forgotten in time, if it be not  
vsed, and exercised. But what speake I of the  
tonge, seinge it happeneth sometimes, that  
when a man hath lye sicke in his bed, but  
onely foure or fve monethes, he can scarce-  
ly afterwarde frame him selfe to goe againe  
when he ryseth, notwithstanding that goinge  
is a thinge so naturall and so customably vsed.  
Now if the habilities which be so naturall and  
so much exercised doe so much decaye when  
they be not vsed: what will the supernaturall  
habilities doe, which are but as it were certain  
proppes and staies adioyned vnto vs, to supplie  
the defectes of nature? And if charitie with all  
other vertues infused be in like maner to be  
reckened in this accompt, in what case then  
shall we be, if we doe but verie seldome or  
neuer exercise our selues in them? For if that  
thinge that is euen naturall will be lost for wāt  
of exercise, how much more will that be lost  
that is supernaturall? And if that thinge maie  
be lost that is fast riueted euen in our verie  
bowels

Charitie  
and all o-  
ther ver-  
tues will  
quicklie be  
lost, vnlesse  
we exercise  
our selues  
verie often  
in them.

bowels, what shall that doe, that is but as it were onely fastened vnto vs with litle pinnes?

Againe if it be true, that all amitie and fryndshipe is both preserued and increased by meanes of familiaritie and communication; and by the wante thereof is vtterlie quenched and lost ( according as Aristotle affirmeth ) what shall then become of those persons, that haue no maner of communication with almightie God at all. And what can we hope of them, that do neuer speake with him, nor he with them, nor so much as thinke, consider, or treat of anie heauenlie matters? Thow seist then ( deare Christian brother ) of how great importance the exercise of consideration, and communication with almightie God is vnto vs, for the preseruatiō of this vertue of charitie.

## HOW CONSIDERATION

*helpeth Devotion, and all other  
vertues affectiue.*

§. IIIL.

**A**ND consideration is no lesse behouefull to be had for all such vertues, as are called affectiue: that is, appertaining to the affection, whereof we haue made mention before. Emon-

C

*How consideration*

what De-  
uotion is.  
Summa 5.  
Thoma 22.  
q. 82, art. 1.

ge which vertues, one of the most principal is deuotion: which is a certein heauenlie habilitie and gifte, that inclineth our will to desier all such thinges with great affection and earnestnes as appertein to the seruice of almightie God: which is one of the thinges, that man hath most neede of, in this state of nature corrupted. For we see by experience, that men do sinne, not so much for want of vnderstanding, as for wante of will: I meane hereby: that they sinne not so much for wante of knowledge what is good: as for that they are vnwillinge to doe the thinge they knowe to be good. And this vnwillingnes proceadeth not of the nature of vertue (which of it selfe is most sweete, delectable, and verie agreable to the nature of man) but of the corruption of man.

Our owne  
will is the  
principall  
impedimē-  
te that hin-  
derethe vs  
from ver-  
tue.

Note what  
a wonder  
full effecte,  
deuotion  
workerthe  
in a man.

Now considering that this defect of our will is the verie cheefe and principall impediment we haue, to hinder vs from vertue, and goodnes: our principal care must be, to seeke a remedie for the curinge of this defecte. For which purpose one of the thinges that helpeth vs most, is deuotion. For deuotion is none other thing, but a heauenly refres hing, and a blast, or inspiration of the holie Ghost, that breakethe and makethe his way throwgh all these difficulties, shakith of this heauines, cureth this lothsomnes of our will, and causeth vs to haue a tast and sauour in that thinge, that was otherwise vnsauorie, and thereby ma-

maketh vs verie prompte, agile, and quick, vnto all goodnes. And this wonderfull effecte of deuotion the seruantes of God do dailie trye and perceiue by experience in them selues, at what time they haue some great and singuler deuotion. For then they finde them selues more willinge and lustie vnto all labour and paines, then they be at other times. And then it seemeth, that the youth of their soules reioyceth, and is renewed: and then they trye by experience in them selues the trueth of those wordes of the prophett, where he saith: *Psal. 102.*  
*They that trust in our lord, shall change their strength: they shall take winges, as it were, of an Eagle: they shall runne, and not be wearie: they shall goe, and not fainte.* *Esa. 40.*

Deuotion hath also an other propertie, which is, to be as it were a certein founteine, and perpetuall springe of good and holie desires. For which cause in the holie scriptures, it is commonlie called an oyntment, which is compounded of manie fundrie sortes of odoriferous spyes, and thereby yeldeth out from it manie sweete odors: Now the verie like operation hath deuotion also, for the time, it endureth in our hartes: for so much as it wholie spreadeth it selfe abroad into a thousand fundrie kindes of holie purposes, and desires, the which the more they increase, and are dilated, the more doth the stench of our appetite decrease, and diminish, which are the euill desires, that procede from the same. For like as

Deuotion  
is a conti-  
nual springe  
of holie  
desires

*Cant. 1. & 4.*

*How consideration*

the euill sauore in a sickmans chamber, is not so much perceaued, when there is a litle frankencence, or some other odoriferus thing burnt therein: euen so the sauour of our euill desires is not so much perceaued, so long as the most sweete sauore of this pretious oyntment continueth within vs. And for so much as it is certeine, that all the corruption of our life commeth of the corruption and stêche of our appetite, and of the euill desires that proceed from the same, it shalbe our part therefore to vse great diligence in procuring this heauenlie oyntment of deuotion, which is of verie great force and efficacie to diminish and consume this pestilent corruption.

No good affection can be in the will, vnlesse it procede of some consideration of the vnderstanding.

*Summa S.  
Thoma 22. q.  
82. art. 3.*

And in like maner, as consideration serueth in all the premisses, euen so doth it also serue and further all the other vertues before mentioned: which are: the feare of God, the sorrowe for our sinnes, the contempt of our selues: (wherein consisteth the vertue of humilitie,) and thanks geuinge vnto almightie God for his benefites. For (as we haue said before) there can be no good affection in the will, vnles it procede of some consideration of the vnderstanding. For how can a man haue sorrowe and contrition for his sinnes, but by considering the filthenes and multitude of them: the losse we receaue by them? the hatred almightie God conceaueth against them? and with all, how polluted and corrupted the soule remaineth, by reason of them? Aganie  
how

how can a man stirre vp his harte vnto the feare of God, but by consideringe the highenes of his maiestie, the greatnes of his iustice, the profoundnes of his iudgementes, the multitude of his owne sinnes, with other the like thinges? How can a man humble and despise him selfe with all his harte, vnles he consider the great number of his owne frailties, infirmities, falles, and miseries? For if humilitie be (as S. Barnard saith) the contempt of our selues, which procedeth of the knowledge of our selues, it is manifest that the deeper a man shall wade by meanes of consideration into this knowledge of him selfe, and the more he shall digge into this donghill, the better and more trewlie shall he vnderstand, what he is of him selfe, and the more shall he contempe and humble him selfe. Now to speake of thanks geuinge vnto almightie God, for his manifolde inestimable benefites, out of which do proceede those songes, and praises of God (which is a principalle parte of true religion) from whence (I saie) doth this rendering of thanks procede, but from the profound consideration of the same benefites? For the more a man shall by meanes of consideration, penetrate, and vnderstand the greatnes and excellencie of Gods benefites, the more is he prouoked to praise, and geue thanks vnto almightie God, with all his hart for the same. I doe here also passe ouer the contempt of the world, and the ha-

*S. Bernarde.*



*How prayer With consideration*

tred of sinne, with other the like vertuouse affections, which next after grace, doe proceade of this exercise of consideration, which is the spurre and prouoker of them all, and the oyle, wherewith the lampes of all these vertues and good affections, and of other the like graces, are still nourished and meinteined.

HOW PRAYER IOYNED

*With consideration helpeth all the  
vertuous affections.*

§ v.

**P**RAIER likewise when it is ioyned with consideration (as ordinarily it is wont to be) helpeth no lesse then consideration it selfe: yea sometimes it helpeth much more. For consideration commonly is not occupied anie further but onely about enkendelinge of some one of these vertuouse affections: but praier (when it is attent and deuout, and is withall accompanied with spirite and seruencie of minde) is wonte to stirre vp all theise vertues aforesaid. For when the soule presenteth her selfe before almightie God, with an earnest greate desiere to appease his wrath, and to desiere him of mercie, then there is no stone so hard, but that it is moued hereunto. I meane hereby, that there is no holie affection, but that it is then wholie exercised and employed to this purpose.

se. And it fareth in this case, as it doth with a mother that is desirous to still her childe, or as it doth with a good and louinge wife, that hath a desire to pacesse her husband, when she perceaueth him to be angrie, In which cases they are wont to omitt no meanes they can deuise, that maye aniewise further the matter. Forso much as in praier the religious soule accuseth her selfe before almightie God: there with the publican she is confounded, and ashamed for her sinnes and offences; there she purposeth an amendment of life: there she humbleth her selfe, and trembleth before the supreme diuine maiestie. There she beleueth: there she hopeth: there she loueth: there she adoreth, there she praiseth: there she geueth thanks for all benefites: and there she offereth sacrifice vnto almightie God, both for her selfe, and for all her neighbours. All these thinges be performed in a deuout praier. And because the habites of vertues do increase with the exercise of their actes, hereof it procedeth, that the soule by meanes of this exercise of prayer remayneth very much bewtified and persited in these vertues. As *S. Laurentius Iustinianus*, affirmeth in these wordes. *In the exercise of praier, the soule is censed from sinne, charitie is nourished: Faith is illuminated: Hope is strengthened: the spirite is comforted: the bowels are mollified: the hart is quieted: truthe is discovered: temptation is overcome: heauines is put to flight: the senses are reuiued: the strengthe that was*

The offices  
and effectes  
of praier.  
*Mash. 18.*

The habi-  
tes of ver-  
tues doe  
increase  
with the  
exercise of  
their actes.

*How Prayer With consideration*

*Weakened is repaired: lukewarmenes is abandoned:  
the rustines of vices is consumed: and in this exer-  
cise the luelie sparkles of heauenly desires, do rise up,  
and shew them selues, emonge which burnethe the  
flame of the loue of God.*

By this we vnderstand, that praier is a most  
conuenient exercise for that man, that min-  
derth to reforme his maners, and life, and to  
change himselte into an other man. As our  
Sauour hath plainly signified vnto vs, in the  
misterie of his glorious transfiguration, whe-  
reof S. Luke writeth thus: *that as he was prainge  
in the mount, he sodeinlie transfigured him selte in  
such wise, that his face shined verie brighte like the  
sonne, and his garmentes became white like sno-  
we.*

why our sa-  
uour woul  
de transfi-  
gure him-  
selte rather  
at the time  
of praier,  
then at anie  
other time.

Prayer ha-  
the greate  
vertue to  
transfigure  
our soules.

Our Sauour could right well haue trans-  
figured himselfe at other times, then at praier,  
if it had pleased him. But he would of verie  
purpose be transfigured whiles he was at praier:  
to signifie vnto vs in the transfiguration of  
his bodie, what vertue praier hath to trans-  
figure our soules: that is: to make them to lo-  
se the customes of the old man, and to clothe  
them with the new man, which is created after  
the image of God. There it is, where the vn-  
derstanding is illuminated with the beames  
of the true sonne of iustice, and where the  
garmentes, and ornamentes of the soule are  
renued, and becommen whyter then snowe.  
This is the verie thinge, that almightie God  
signified to holie Iob, when he said.

*What?*

**What?** Is it by thy wisdom, that the hauke prune-  
 the and changethe her fethers when she beateth  
 her wings against the sowthe? Certainly it is a  
 thinge greatly to be wondered at, that this bir-  
 de knoweth how to cast of her old fethers,  
 and how to fether her selfe with newe. And  
 that for this purpose, she seeketh the whot  
 aire of the sowthe, that with the heate the-  
 reof, her poores maie be opened, and with her  
 mouing the olde fethers fall of, and so geue  
 place to the newe that beginne to springe out.  
 But how much more wonderfull is it, to see  
 a soule vnclithe her selfe of Adam and to  
 put on Christ, to change the conditions of  
 the olde man, and to adorne her selfe with  
 the conditions of the new man? Now this  
 change that is so wonderfull, is then wrought,  
 when the deuoute soule turneth her selfe to  
 the sowthe, and there beateth her wings in  
 the aire. And what is it, to turne her selfe to  
 the sowthe: but to lift vp her spirite to the  
 consideration of the eternal light, and to the  
 beames of the true sonne of iustice? And what  
 is it to beat her wings in the aire, but to be  
 there sighinge and pantinge with heauenly af-  
 fections, and desires, calling vpon almightie  
 God, with great anguif he of minde, and de-  
 siringe most humblie his fauore and grace?  
 For then bloweth the aler of the sowthe, that  
 is the heauenly refres hinge of the holie Ghost,  
 who with his temperate heate, and sweete mo-  
 uinge, strengtheneth, and helpeth vs, to cast

*Of consideration*

of all the olde fethers of the olde Adam, that they maie geue place to the newe fethers of vertues and holic desires, which there do beginne to growe and bud out. And this is that thinge, that Ecclesiasticus signified by other wordes when he said; *They that feare our*  
*Ecclesiast. 2. lord wil prepare their hartes, and sanctifie their*  
*soules before him.* The which is principally done in the exercise of deuoute praier. For there it is, where the soule presenteth her selfe most familiarly before almightie God, (as S. Barnard saith.) And there it is, where by approaching nere vnto the euerlasting light, she seeth more cleerely her owne defectes, and so bewaileth, and accuseth them, and seiketh remedie for them, desiring our lorde of his grace, and fully purposing an amendment on her part, and thus by litle and litle she sanctifieth and amendeth her life. Thow seest now good Christian reader what a great helpe this exercise of consideration is, towards the obteyning of those most highe and excellent vertues, which are (as we haue said) peculiar to a Christian man.

HOW

## HOW CONSIDERATION

helpeth towarde the obteyninge of the foure  
Cardinall vertues: Which be: Pruden-  
ce: Iustice: Fortitude: and  
Temperance.

## §. VI.

**M**OREOVER consideration helpeth  
also ( after a sorte ) towardes the  
obteyninge of the other foure ver-  
tues, called Cardinal vertues: which  
be. PRVDENCE, IUSTICE, FORTITV-  
DE, AND TEMPERANCE. as S. Barnard  
plainlie affirmerh in his booke of considera-  
tion, by these wordes: *First of all, consideration*  
*purifieth and clenseth the verie fountaine, from whence*  
*it proceedeth: Which is the soule. Besides that, it*  
*gouerneth our naturall passions, it directeth our wor-*  
*kes, it correcteth our faultes, it frameth our maners,*  
*it beutifieth and directeth oure life: to be short, it*  
*geueth knowledge to a man of thinges bothe diuine,*  
*and humaine. It is consideration, that distinguisheth*  
*thinges confounded, it recollecteth those that be scat-*  
*tered abroad, it searcheth secretes, it seeketh for tru-*  
*thes, and trieth and examineth such thinges, as are*  
*in deede but apparant, and cunterfait. It is confi-*  
*deration that disposeth for the time to come, and thin-*  
*keth of the time past, providing for the one and be-*  
*wailing the other, that so nothing maie remaine with*  
*out correction and due chastisement. It is considera-*  
*tion, that in the midst of prosperitie, foreseeeth ad-*

Note here  
the wonder-  
full effe-  
ctes of co-  
sideration  
declared  
by S. Ber-  
narde.

### How consideration

uerſitie, and therefore is not diſmaide when it com-  
meth: for that it hath preuented the ſame before hand  
with conſideration. Of which two thinges the one  
apperteineth to Prudence, and the other to Forti-  
tude. It is conſideration, that ſitteth doune as a iud-  
ge, to geue ſentence betwene pleaſure, and neceſſitie,  
and appointeth to euerie of them their boundes, and  
limites: grauing to neceſſitie, that, which is ſuffi-  
cient, and taking from pleaſure that, which is ſu-  
perfluous, and in ſo doinge, it maketh and ſomerthe the  
vertue of temperaunce, whereunto this office apper-  
teineth. Thus farre be the wordes of S. Bar-  
nard: whereby thou maiſt perceiue, how  
great, and general a helpe conſideration is  
towardes the obtaining of theſe vertues.

## HOW CONSIDERATION HELPE THE TO RESISTE VICES.

### S. VII.

**A**ND conſideration doth not onlie  
helpe to obtaine vertues, but alſo  
to reſiſt the vices, that be contra-  
rie vnto them. For what kinde of  
temptation is there, againſt which a man doth  
not feight with the weapons of praier and con-  
ſideration? For althowghe it be moſt neceſſa-  
rie to vſe other weapons for this purpoſe, as  
faſtinge, takinge of diſcipline (by ſcourginge  
our ſelues) almes dedes, aſterite, and aſſi-  
ctiō

ction of bodie, and to eschewe the occasions of euilles, with other like thinges: yet at a sodain, what other weapon can be deuised more readie, and as it were euer at hande, then praier, and consideration? With what other weapons doth the iust man feight, and ouercome in these battailes, then with them? If he be assaulted with the cogitation of carnall pleasure, and delite, he hydeth him selfe wholie in the holes of the rocke: that is: in the pretious woundes of our sauour Christ crucified. If he be assaulted with anger, and desire of reuenge, he thinketh vpon the wonderfull patience, and meekenes of our Sauour Christ, and vpon those sweete wordes, he spake, when he desired pardon on the Crosse, for those verie persons, that crucified him. If he be entysed with glotonie, and delicious fare, if he be allured with the desire to lye in a soft bed, and to lead a delicate and wanton life, he listeth vp his eies, and considereth the bitter gaulle, and vineger, which that fountaine of life our sweete Sauour Christ drancke vpon the crosse, and also the hard bed, of the crosse whereupon he died, and the paynesfull and austere trowblesome life, which he led for our sakes. When he beginneth to be puffed vp with pride, he considereth the greatnes of our Sauour Christes humilitie. When he is moued with couetousnes, he considereth the extremitie of the pouertie of our sauour Christ. When sleepe and slouthfulnes maketh him to



*How consideration helpeth*

become heauie, and dull, he considereth, the paynefull watchings, and traueiles, that our sauour endured for vs in his prayers. When he is wried with the trowblesome laboures and paines of this present life, he considereth the greatnes of the heauenlie treasures, and glorious delites, which he shall receue in the life to come. When he is temptred with the fickle pleasures and delightes of this miserable worlde, he considereth the euerlastingnes and bitternes of the horrible paines and tormentes of hell fier. When he is molested and wried with the exercises of pennance, he thinketh vpon the vertuous examples of the Martirs, of the Apostles, of the Prophetes, and of the auncient holie religious Monckes: and with the consideration of that which is past, he causeth all that he doth presently, to seeme litle vnto him. And when it so happeneth, that with all these defensives he can not well susteine the weight of his burthen, he addeth then vnto the diligence of consideration, the voice of praier, calling and cryenge with great anguifhe of minde, vpon almighty God, who (be you well assured) will neuer forsake them, that call vpon him, but promeseth that he will geue eare vnto them: and hath geuen vs verie manifest and sundrie examples, that he neuer forsaked them, that called vpon him with all their hartes. This is that, which the prophet Dauid affirmeth in a thousand places he did, when he sawe him selfe

selfe compassed about with the snares of his enemies, and with tribulations and afflictions, saying. *I presented my prayer before him, Psalm. 141. and I impartid vnto him my tribulation.*

## HOW CONSIDERATION

*helpeth vs to atchiue and accomplishe all  
Workes of vertue, that be austere and full  
of hardnes and difficultie.*

### S. VIII.

**A**N D consideration helpeth vs not onely in ouercomming the temptation of vices: but also in euerie vertuous worke that is hard and full of difficultie vnto vs. For when takinge of discipline: (which is whippinge our rebellious fleshe for our synnes.) the wearinge of heare clothe: the goinge barefore: the fastinge with bread, and water: the rysinge to praier at midnight: and the labours, troubles, and persecutions of this life, be ircksome vnto vs, if then we intende (like faithfull seruantes of God) to perseuere, and goe forward with our good beginninge, vnto what other hauen do we resort, but to praier and consideration? For there doe we humbly beseech our Lorde to grant vs fortitude and grace, that we falle not vnder our burthen, and there doe we lyfte vp our eies, and consider a thousande kindes of examples, and remedies, that maie encourage vs to perseuere in our good purposes?

*How consideration excludeth*

Thow seest now, deuout Christian reader, what a great helpe and succour we haue in this vertue of consideration, towards the seruice and vse of all other vertues.

HOW CONSIDERATION

*excludeth not other particuler helpes  
vnto vertues.*

§. IX.

**H**OWBEIT, let no man for all this imagine, that hereby is excluded the particuler labour, and studie that is to be vsed about euerie one of the other vertues, for that consideration is so great a helpe to obtrein them. For so much as generall helpes, do not exclude the particuler helpes, that be required in euerie thinge. And the generall helpes required towards the obteyninge of all vertues, are, not onely consideration, but also fasting, sylene, prayer, hearinge of Sermons, goinge to confession, receauing of the blessed Sacramente of the aulter, and deuotion, with other the like vertues, which be generall helpes and prouocations vnto all vertues. But besides these generall helpes, that do geue light to the vnderstandinge, and moue the will to goodnes, it is verie requisite also, to vse the proper exercises of the same vertues, whereby to roote, and make the habites of them, more perfect by vse, and

Note the  
generall  
helpes vn-  
to all ver-  
tues.

and to cause a man to haue a more promptnes and facilitie, in the exercise of good workes. For other wise, like as the sworde, that neuer commeth out of the scabbord, is commonlie verie hard to be drawn out, at the time that a man hath neide to occupie it: euen so whosoever doth neuer exercise him selfe in the actes of vertues, shall neuer be prompt or quick in doinge them, when he shall haue neede to vse them.

And althowgh charitie be the greatest, and most generall helpe we haue vnto all vertues, yet consideration is, as it were, the generall instrument of charitie, whereby to atteyne vnto all goodnes, as we haue here declared. And therefore, like as the soule is the first beginning of all the workes of man, and yet it vseth naturall heat, as a generall instrument vnto all such thinges, as it doth: euen so is charitie the beginninge of all our good workes, and yet charitie vseth consideration, and deuotion, as generall instrumentes to bring them to passe. So that it is no derogation to charitie, to geue this preheminence vnto these vertues, forso moche as this preheminence belongeth vnto charitie, as to the mistres, and principall agente, but to consideration, and deuotion, as to her instrumentes, and helpers.

Charitie is  
the begin-  
ninge of  
all our  
good wor-  
kes.

*How prayer and meditation,*  
**HOW THE EXERCISES OF**  
*prayer, consideration, and meditation, &c. ap-*  
*perteyne not onelie to religious personnes,*  
*and priestes, (thowghe principal-*  
*lie vnto them) but vnto the*  
*laitie also.*

S. x.

Laie men  
 are bound  
 to haue  
 faith, hope,  
 charitie,  
 humilitie,  
 and other  
 vertues: as  
 well as reli-  
 gious per-  
 sons and  
 priestes.

**B**Vt peradventure thou wilt saye,  
 that these exercises of praier, confi-  
 deration, and meditation, do ap-  
 pertain, onelie vnto religious per-  
 sons, and preistes, and not vnto the laitie.  
 True it is I graunt, that these exercises do  
 principally appertain vnto religious persons,  
 and priestes, by reason of their state and pro-  
 fession of life: but yet neuertheles, the laeticie  
 are not vtterlie excused of vsinge some kinde  
 of exercise of praier (thowgh not in so high a  
 degree, and perfection) if they minde conti-  
 nually to preserue them selues, and to liue in  
 the feare of God, without committinge any  
 deadly sinne. For euen the laitie also, are  
 bownde to haue Faith, Hope, Charitie, Humi-  
 litie, the feare of God, contrition, deuotion,  
 and an hatred against sinne. Now seinge all  
 these vertues be for the most parte vertues af-  
 fectiue, (as we haue already declared) which  
 affections must necessarily procede of some  
 consideration of the vnderstandinge: if this  
 consideration be not exercised, how shall the-  
 se

se vertues be preferued? How shall a man helpe him selfe by faith, if he do not sometymes consider such thinges, as his faith telleth him? How shall he be enkenedled in charitie, and strengthened in hope; how shall he brydel him selfe with the feare of God? How shall he be moued to deuotion, to sorrowe for his sinnes, and to the contempt of him selfe (wherein consisteth the vertue of humilitie, which apperteineth vnto all kinde of persons) if he do not consider those thinges, wherewith these affections are wont to be inkendled, according as we haue before declared? Neither ought a man to passe over these thinges, in the exercise of consideration, with to much speid, and in post hast. For emonge the miseries of mans hart, one of the greatest is, that it is so sensible to vnderstand the thinges of the worlde, and so vnsensible to vnderstand the thinges, apperteinyng vnto almighty God. In so much that vnto the one, it is, as it were, a verie drie reede, and to th'other, as it were, grene wood, that can not be set on fier, and enkendled, but with verie great labour, and trauell. And therefore we must not in our exercise of consideration, passe over these thinges in such hast, but staie, and pause for a tyme in them, more or lesse, according as the holie Ghost shall instruct vs, and according also, as the busines and occupations of euerie man in his state, and vocation of life, shall geue him leaue. And it is not a matter

*How consideration and meditation*

of mere necessitie to haue certein times appointed euerie daie for consideration.

Vnto these things ye maie adde furthermore, the dangers of the world, with all the great difficulties, men haue to preserue them selues without sinne, in a bodie so euill disposed, and in a world so dangerous, and emonge so manie ennemies, as we haue continuallie assaulking vs on euerie side. And therefore (if for that thow art not a religious person) thy state of life do not bynde the vnto so much exercise of praier and meditation, yet the greatnes of the danger and perrill, wherein thow liuest in the worlde, must needs bynde the to vse some exercise therein. The state of a religious person (I confesse) is greater then thyne, but thy danger of falling into synne, is also greater then his. For the religious person is protected, and garded, by his superior, by inclosure within his monasterie, by obseruance of his rules, by obedience, by praiers, by fastinges, by sainge daylie diuine seruice, by the awsteritie of his order, by good companie, and religious conuersation, and by all other spirituall exercises, and vertuous labours of the holie monasticall life; in so much that euen the vetie walles of their monasteries be a great defence, and sauegard vnto them, to keepe them from the occasions and dangers of synne: but the laie person liuinge, practisinge and dealinge daylie and howerlie in the thronge, and presse of the worlde, (besides

Note why  
the laetic  
liue in more  
danger  
of fallinge  
into dead-  
lie synne,  
then reli-  
gious per-  
sons.

des that he is destitute, and vnprouided, of all these greate helpes, and sauegardes) he is compassed about also on all sides, with dragons, and scorpions, and treadeth alwaies vpon serpentes, and baseliskes: I mean, the dangerous conuersation with wicked persons, and the continewall occasions, and temptations, of fallinge into deadlie synne, both at home, and abroad, within him selfe, and without him selfe, both at doores, and at wyndowes, and hath a thousand seuerall diuelishe engins, and snares, laid to entrappe him at all times, both daie and night. Emonge all which dangers and temptations, for him to kepe his hart pure, and his eies chaste, and his bodie cleane, in the middes of the raginge fiers of youth, of naughtie companie, of lewd conuersation, and emonge so manie euill examples of this wicked world, (where there is scarcelie harde one worde of God, but rather iestinge and scoffinge at all such, as be geuen to vertu, and godlines) it is one of the greatest wonders, that almightie God worketh in the world. Wherefore if the religious person owght to be alwaies armed, because he is by his profession a man of warre, euen so must the laic man be armed also in his maner, (althowgh not in so highe a degree) not because the perfection of his state of life, doth bynde him so much thereunto, but by reason of the great perill and danger he lyueth in. For as well doe they goe armed, that haue ennemies, as those that be



*How praier and consideration*

souldiers, and men of warre. The souldiers goe armed, by reason of the bonde, and durie of their professiō, and the others goe armed by reason of their necessitie. Emonge which spirituall weppons, we doe not onely put praier, cōsideration, and meditation: but also fastinge, sylence, hearing of sermons, reading of deuout bookes, frequentinge the sacramentes, and auoidinge the occasions of sinnes, with all other awstere vsage of the bodie. All which thinges be, as it were, a certeine bryne, and pickle, to kepe and preferue this corruptible, and euill inclined fleshe of ours, that it breede not wormes, and stenche in it. For vndowtedlie, since the corruption of original sinne, it is the greatest and hardest matter of the worlde, for men to kepe them selues anie longe tyme, without deadly sinne, lyuing in such a corrupt and dissolute wicked world as this is. For if those verie persons, that do vse all these spirituall helpes, and exercises, are all that not withstanding muche molested with the feare, and danger of fallinge into deadlie synne: what shall becommе of those, that do neuer vse anie of all these spirituall exercises, scarcelie in all their life! And if the holie king Dauid, and manie other sainctes (that liued with so great warines, and vertuous discipline, and went armed with so manie kindes of spirituall weppons) did notwithstanding take such great falles, at what time the occasions of synne, we-

re ministred vnto them, what shall become of them (trowe ye) that make none accompt at all, of anie of these spirituall exercises.

AN ANSWERE TO AN OBJECTION, that some slowthefull Christians doe make, againste the holie exercise of prayer, meditation and consideration, sayinge: that they are bounde to no more, but to keepe and obserue the commandementes of God, and of his Catholike Church.

§. XI.

**B**Vt thou wilt saie, I am not bounde to keepe any more, then the commandementes of almightie God, and of his Catholike Church. True it is, I graunt. But yet to keepe well this walle, we haue neede of a forewall, or bulwarke: and to keepe this vessell, we haue neede of a cubbert to keepe it in: and to raise vp this buildinge, we haue neede of a scaffold, and other engines to raise it vp withall. I meane hereby, that to keepe the lawe of God, we haue neede of manie thinges, to strengthen, and encourage our hartes, for the keepinge, and obseruation of the same lawe. For if the nature of man were in such good plight, as it was before synne, then were it a verie easie matter to fulfill our duetic herein: but now alas ha-

D iiii

*An answer to a common excuse*

2. Esdras. 4.

uing so manie lettes, and contradictions, we haue neede to haue euer two cares, the one how to kepe the lawe of God, and th'other how to strengthen our hart, that it maie ouercome the impedimentes, and contradictions, that do hinder vs from fulfilling the lawes, and commandementes of God. When the children of Israell, retourned from the captiuitie of Babilon, they went about to builde Ierusalem againe, and they intended to doe nothinge els, but onely to builde: but because the borderers round about them sought to hinder them in their buildinge, their labour and traucill, was thereby dowbled. So that they were constrayned to appoynte the one parte of the people to attend to the building, and the other to fight, and driue awaie their ennemies from the walle. Now in oure case, whereas there be so manie ennemies, that do dailie and howrelie seike to hinder vs, in this spirituall building of vertues: the deuilles on the one side, with a thousand subtile snares, and deceites: the worlde on the other side, with a thousand kindes of scandalous offences, and euill examples: and the fleshe in the middest, with diuers and sondrie kindes of appetites, which be so fyerie, and so contrarie vnto the lawe of God, (for God requirerh chastitie, and the fleshe longeth after sensualitie: God requireth humilitie, and the fleshe seaketh after vanetie: God would haue austeritie of life, and the fleshe hunteth after deligh-

res and pleasures) if now there be no spirituall  
weappons exercised, to driue awaie these enne-  
mies, if there be no medecynes vsed to cure this  
corrupted flesh, how shall a man kepe chastitie  
emonge so manie dangers, charitie, emonge so  
manie scādalous offences; peace, emōge so ma-  
nie contradictions; simplicitie, emonge so ma-  
nie malicious deceites: cleannes of life, in a bo-  
die so filthie: and humilitie, in a world so much  
geuen vnto pompeous pride, and vayne glorie:  
Now to cure this flesh, and to make resistan-  
ce against these ennemies, thar do hinder vs  
in this building of vertues, we haue neede of  
other vertues. Some to carie the burthen,  
and some others to helpe vs to carie the same.  
For the vertue of chastitie fulfillerh the bur-  
then of the commandement: which saith:  
*Thow shalt not committ fornication*: but fastin-  
ge, praier, auoiding of occasions of synne, ta-  
king of discipline, by whipping our rebellious  
fleshe, and other the like holie exercises, do  
helpe to mortifie the flesh, that it maie be  
the better able to beare this burthen. All  
which vertues, although they be not alwaies  
of precept, and bounden duetie: yet are they  
often times of verie necessitie, and bounden  
dutie to be exercised, whensoever the danger  
we be in is so great, that it requireth the ex-  
ercise of them, for the keepinge and fulfilling  
of the commandementes.

But emonge these vertues, and defensiu-  
(that doe helpe vs to obserue the commaun-

*An answer to a common excuse*

*Ecclesiast. 35.*

*Sap. 8.*

dementes) one of the most principall is praier. For praier is a principal meane to obtaine grace, which is the thinge that is of chiefest force, to susteine the burthen of the lawe of God. And therefore Ecclesiasticus saith. *He that keapeth the lawe, multiplieth praier.* For whereas he seeth by experience, that none can kepe the lawe of God (by the obseruation whereof euerlasting glorie is obtained) without the grace of God, he helpeth him selfe by praier, to obtaine grace, by meanes whereof he maie be able to kepe the lawe of God. The lawe commaundeth vs to be chaste. But besides this, the holie Ghost addeth, and saith by the wise man. *Vnderstanding that none could be chaste, vnles thou (o Lord diddest geue him grace for the same, and it was a great grace to knowe of whose gifte this was) I went vnto oure Lord, and I demaunded of him this grace, With all my hart.* Whereby thou maist see (accordinge as we declared in the beginninge) that the walle hath neede of a forewalle, or bulwarke, and the vessell hath neide of a cubbord to kepe it in, and some vertues haue neede of other vertues, to defend, and garde one an other.

Now if this be true, that thou arte bounde to kepe the lawe of God, and not to commit anie deadlie sinne, it is good reason, that thou do seeke out all such meanes, as maie helpe thee to kepe the same lawe, and to preserue thee without deadlie sinne. The which meanes although generally they be but of counsell,

unsell, yet sometimes they maie be of precept, when the necessitie of exercisinge them (as we haue said) is so great, that without the vse of those meanes, the verie commaundementes them selues cannot be kepthe, and fulfilled, as all the learned diuines do affirme. Howbeit euerie christian that hath an earnest desier of his saluation, ought not to expecte, and delaie the seekinge for these remedies, vntil the verie last, and extreme danger, when the knyfe is alreadie at his throte: but he ought to make good prouision, and to furnishe him selfe before hand, by meanes of these forsayd spirituall exercises, that he maie liue the more safe, and secure, from the perill of breakinge Gods commaundementes.

Againe I confesse, that these meanes (as we haue said) do apperteine to the religious, and to the laie people, after a diuers sort: and that praier, and consideration it selfe, which is one of these meanes, must be vsed of them in diuers degrees. For the religious person must exercise the same, as a thinge apperteninge to his office, and dewtie of his professiō, (because he walketh towards perfection) but the laie person, must exercise it, as a meane, whereby he maie the better fulfill his bounden duetie of keepinge the commaundementes of almighty God. And therefore the laye person must take so much of this medecine, (to witt of praier, meditation &c.) as maie suffice to cure his disease: and so much muste he take of

*Of the matter*

these meanes, as maie suffice to obtain his ende. It is sufficient for the laye person to withdraw him selfe sometimes, for to enter, and take an inwarde vewe within him selfe, and then by meanes of these, or anie other spirituall exercises and praiers, to attende ynto the reparing of his conscience, and to the reformation of his life: for considering that this is the greatest of all our busines, it is requisite that this be not the last of our cares.

OF THE MATTER OF  
CONSIDERATION.

§ XII.

**H**AVING now spoken both of the profit, and necessitie of consideration, and our hartes being nowe well affected herewith towards this vertue: lett vs beginne to treat of the matter of consideration, which consisteth of certain godlie, and deuout considerations, which are of greatest force, to induce vs to the loue and feare of God, to the abhorring of sinne, and contempt of the world. For which purpose, there be no considerations better, nor of greater force and efficacie, then those that are taken out of the principalle articles, and misteries of our faith: as the bitter passion and death of our Sauour: the remembrance  
of

of the terrible daie of iudgement : of the horrible tormentes of hell : of the glorie of heauen: of the benefites of almightie God : of our synnes: and of our life, and death : For euerie one of these pointes beinge well weied, and considered, be able to prouoke our hartes verie much to all the effectes aboue mentioned. These verie pointes S. Bonauenture hath treated in a booke, that he intituled, *FASCICVLARIVS*, and hath diuided them into the seuen daies of the weke. And thus he did, that a man might haue euerie daie newe foode for his soule, and newe prouocations vnto vertue, and so auoide the tediousnes, that he should otherwise haue in thinking alwaies vpon one same matter. And for this cause, it seemed good vnto me, to followe the same diuision, which this renowned, and blessed holie father hath made, who of all others hath treated most largelie of these matters. And if there be anie, that shall not well like of this diuision, but will followe some other, he is at free libertie so to doe, and hath also examples to followe therein. For it importeth not much, what order and diuision he folow in the same. And suerlie, that is the best order, to be vsed in these matters, that each man fyndeth to be best for him selfe, and wherein he taketh most profit and commoditie.

Moreouer I thoughte it expediente, considering that the foode and sustenance of our soule is the worde of God, and the considera-

The worde  
of god, and  
the consi-  
deration  
of heauen-  
lie matters  
be the foo-  
de of our  
soule.



*Of the matter*

tion of heauenly matters, (for therewith is our soule susteined in the spirituall life, which consisteth in the loue, and feare of God,) that like as we geue ordinarily to our bodie his refection twise euerie daie, to preserue it from feintinge in this life, euen so we should also geue to our soule her ordinarie refection, twise euerie daie, that she faile not in her life. howbeit this is not a thinge of bounden dewtie, nor of precept: but onely of holesome counsell: espetially cōsidering, that the Saintes haue vsed this exercise more often tymes.

*Daniel. 6.*

*Psalm. 118.*

Here be  
two kin-  
des of me-  
ditations  
assigned:  
the one for  
the mor-  
ninge and  
the other  
for the eue-  
ninge.

For we reade, that the prophet Daniell with drew him selfe to this exercise, three tymes in the daie, and the prophet Dauid also vsed to praise God seuen tymes in the daie. After whose vertuous example, our holie mother the Catholike Church, hath instituted the seuen Canonick howers of dailie seruice. And for this cause, haue we here assigned two kindes of meditations: The one for the morninge, which treateth of the most bitter passion of our redeemer: and the other for the euening, or night, which treateth of the other pointes and matters here before mentioned.

But if anie man shall haue such want of tyme, or of deuotion, that he can not withdrawe him selfe vnto this exercise twise in the daie: let him yet finde the meanes, to withdrawe him selfe thereunto, at the least once in the daie. And that he maie not lose the fruite of all these meditations folowinge: he maie exercise

cise him selfe one weke in the one sort: and an other weke in the other sort. And in so doinge he maie tast, and take profite of all these godlie instructions, which we haue here set fourth vnto him.

## OF THE FIVE PARTES OF PRAIER.

### CAP. II.

**H**ERE I must aduertise the deuout Christian reader, that he must not spende all the whole tyme of this exercise, in meditation onelie: For before meditation, there maie goe two other partes of prayer, which be preparation, and readinge: and after the same, there maie followe other two, which be thanks geauinge, and petition. For the first thinge that we must doe herein, is, to prepare our hartes vnto this exercise: and then it shall doe well, to read those poyntes, that we intend to meditate vpon. And after the readinge, we haue to meditate vpon such thinges, as we haue read: the which beinge done, we maie then make an ende with some deuout geuinge of thanks vnto almightie God, for all his benefites: and with a petition, or demand of al

1. Preparation.

2. Readinge.

3. Meditation.

4. Thanks geuinge.

5. Petition.

*Of the five partes*

such thinges, as we shall thinke are necessarie both for our owne sowles, and for the sowles of our neighbours. Of which five partes, we minde godwillinge to treat hereafter more at large in their proper place. This diuision, and order maie be followed by them, that are as yet but yonge beginners, and nouices in this trade.

As for those, that haue had greater exercise, they stand not in so great neede, of these introductions and rules.

And it is to be noted, that the meditations that are here appoynted to be vsed at night, are first of all abridged into a brieffe somme, wherein I haue set out in order the principall poyntes, that are to be considered in euerie one of them: (and afterwardes I haue added thereunto, a more large and ample declaration of all the same poyntes.) And this summarie abridgement I made, to the intente, that after they haue bene red ouer diuers tymes, they maie be the better vnderstode, and meditated vpon. True it is, that of the meditations vpon the holie passion, I haue not made the like abridgement at the beginninge of them, as I haue done of the others: because I iudge, that the text of the holie Euangelistes, which I haue there set before, maie suffice for that purpose.

And it is not needefull for vs at euerie tyme we go to meditation, to consider all the principall poyntes, that are there particularlie  
noted

noted: but it shall suffice to take two, or three of them, moe, or lesse, according as the deuotion, and tyme, that euerie one hath, shall require. For certeinlie there is more profit taken by one misterie, or point, well thought vpon, and dewly considered: then by many that are sleightelie passed ouer in hast. Howbeit I thought good, to note diuerse and sundrie poyntes, to the intent, that emonge so great varietie of considerations, euerie one might make his choise of such thinges, as he might best serue his deuotion.

One mysterie well considered and meditated vpon, profiteth more, then manie sleightelie passed ouer in haste.

HERE FOLLOWE THE FIRST  
SEVEN MEDITATIONS FOR  
*the seven daies of the weeke in  
the morninges.*

MONDAIE MORNINGE.

**T**HIS daie, when thou hast made the signe of the crosse, with suche preparation as I shall hereafter be declared in the fourth chapter; thou hast to meditate vpon our sauour Christes wasshing of his Apostles feete: and vpon the institution of the most blessed Sacrament of the Aultar.



*Discite a me quia mitis sum et humilis corde, et inuenietis requiem animabus vestris Math. xi. 29.*

*The text of the holie Euangelistes.*

*Math. 26.*

*Marc. 14.*

*Luc. 22.*

*Ioan. 13.*

**W**HEN the hower of supper was come, our sauiour Christ sat downe at the table, and his twelue Apostles with him. And he said vnto them. I haue had a great desire to eate this Passeouer with

with you, before my passion. And as they were eatinge, he said: verely I saie vnto you, that one of you shall betraie me. And they were exceedinge sorowfull, and begane euerie one of them to saie vnto him. Is it I, Lorde. And he answered, and said. He that dippeth his hand with me in the dishe, he shall betraie me. The sonne of man goeth his waie, as it is writen of him. But woe be to that man, by whom the sonne of man is betraied. It had bene good for that man, if he had neuer ben borne. Then Iudas that betraied him, answered and said. Is it I, master. And he said vnto him, Thou hast said.

When supper was done, he rose vp from the table, and put of his garmentes: and takinge a to-

*Ioan. 13.*

well, he girded him selfe with it. After that, he powred water into a bafyne, and beganne to washe his disciples feete, and to wyepe them with the towell, wherewith he was girded. Then he came to Simon Peter. who said to him. Lord, dost thou washe my feete? Iesus answered, and said vnto him: what I doe, thou knowest not now: but thou shalt knowe it hereafter. Peter said vnto him. Thou shalt neuer washe my feete. Iesus answered him. If I washe thee not, thou shalt haue no part with me. Simon Peter said vnto him. Lord, not onely my feete, but my handes, and head also. Iesus said vnto him. He that is washed, needeth not to washe, sauinge onely his feete: but he is cleane euerie whit. And ye are cleane, but not all.

all. For he knewe, who should betraie him. And therefore he said: ye are not all cleane. So, after he had wasshed there feete, and had taken his garmentes, and was set downe againe: He said vnto them. Knowe ye, what I haue done to you? ye call me master, and Lord. And ye saie well. For so I am in deede. If I then, being your Lord, and master, haue wasshed your feete: ye owght also to washe one an others feete. For I haue geuen you an example, that ye should do, euen as I haue done to you.

After our Sauour had thus wasshed there feete, he tooke bread, and when he had blessed, he brake, and gaue to his disciples, sayinge. Take, and eate: this is my bodie. He toke the Cuppe likewise, and when he had blessed it, he ga-



*Meditation for*

ue it them, sainge: Drinke ye all of  
this. For this is my blood of the  
newe testament, which I halbe  
shed for manie, for the  
remission of sinnes. So  
often as ye shall do  
this thinge, do  
it in remem-  
brance of  
me.

ME-





*He vir deficiat, quando, et terrena triumphans, diuitias eius conuersus est,  
nam, Antiphona in natali confessoris, in officio huius marie virginis.*

## MEDITATIONS VPON THESE POYNTE OF THE TEXT.

**O**NTEMPLETE nowe (O my sowle)  
in this supper, vpon thy sweete, and  
mylde Iesus: And beholde this won-  
derfull example of inestimable humilitie,  
which he here sheweth vnto thee, in rysinge  
from the table, and wasshinge his disciples  
feete: O good Iesus, what is this, that thou  
E iij

*Meditation for*

dost? O sweete Iesus, what meaneth this so great abasinge of thy diuine maiestie? O my fowle what wouldest thou haue thought, if thou haddest bene there presente, and haddest seene euen almightie God himselfe, kneelinge before the feete of men, yea before the feete of Iudas? O Cruell Iudas, why doth not this so great humilitie mollifye thy stonie hart: how is it, that it causeth not euen thy verie bowells to burst, and ryue in sunder, considering this so great and wonderfull meekenes? Is it possible thou traytor, that thou hast conspired to betraye this most meeke and gentle labe? Is it possible that thou shouldest not feele some remorse of conscience, in beholdinge this example? O ye whyte, and bewtiful handes, how cowlde ye vouchsafe to touch such lothsome, and abhominable feete? O most pure, and cleane handes, why disdayned ye not to washe those verie feete, that were all to be durted in fowle waies, whiles they trauallyed to shееd your bloude? Beholde here o ye blessed spirites, what your creator doth? Come ye, and beholde euen from the heauens, and ye shall see euen the almightie himselfe kneelinge before the feete of men: and tell me, if euer he vsed the like kynde of courtesie with you. O Lord, I haue harde thy wordes, and I was afraide: I haue considered thy workes, and was wholie amased. O ye blessed Apostles, why quake and tremble ye not, at the wonderfull sight of this so great humilitie?

tie? Peter what dost thou? what? Wilt thou condescende, that this Lorde of maiestie shall was he thy feete?

Seint Peter when he behelde our sauour kneeling before him, woundered exceedingly, yea he was altogether astonied thereat, and begane to saie in this wise? What meaneth this o Lord, what? wilt thou was he my feete? art not thou the sonne of the liuinge God? art not thou the creator of the worlde? the be-  
wtie of the heauens? the paradice of the an-  
gells? the redeemer of men? the brightnes of the glorie of the father? the fountaine of the wisedome of God, which dwellest in the highest? And wilt thou (all this notwithstanding) was he my feete? what? wilt thou (being a Lord of so greate maiestie, and glorie, take such a vile and base office vpon thee? wilt thou (I saie) thus abase thy selfe, that hast laid the foundation of the earthe, and bewtesied the same with so manie wonders, that hast enclosed the wyde worlde within thy hand, that mouest the heauens, rulest the earthe, diuidest the waters, ordeineest the tymes, disposest the causes, bewtifiest the angells, directest men, and gouernest all thinges with thy wisedome? Is it seemelieth that thou shoudest was he my feete? myne I saie, who am but a mortall man, a litle clode of earth and ashes, a vessell of corruption, a creature full freight with vanitie and ignorance, full of infinite miseries, and (which exceedeth all miserie) full of sinnes and

*Meditation for*

yet all this notwithstanding, wilt thou o Lord  
washe my feete? what? wilt thou beinge the  
Lord of all thinges, abase thy selfe vnder me,  
that am inferiour to them all? verelie the  
highnes of thy maiestie, and the profunditie of  
my miseries, do, as it were enforce me, that I  
cannot consent to such a deede. Leauē there-  
fore (o my Lord) leauē (I praie thee) this base  
office for thy seruantes: laie downe the towell,  
and put on thy apparell againe, and sit in thy  
seate, and washe not my feete. Beware, that  
the heauens be not ashamed of it, when they  
shall see how by this ceremonie, thou dost set  
them benethe the earthe. For by doing this ser-  
uyle office, those verie handes, into whose po-  
wer the father hath committed the heauens,  
and all other thinges, should be abased vnder  
the feete of men. Take heede, that all natu-  
rall creatures be not verie much agriued, or  
rather in great disdaine, to see them selues  
thus subiected vnder anie other feete, then  
thyne. Take hede also, least the daughter of  
kinge Sawle despise thee not, when she shall  
see thee girded about with this towell, after  
the maner of a seruant, and saie, that she will  
not take him for her spowse, and much lesse  
for her God, whom she seeth to attende vpon  
so base, and vile an office.

2. Reg. 6.

Such wordes, or the like, spake Saint Peter,  
as a man, that had not as yet anie tast, or fee-  
linge of thinges apperteininge vnto almightie  
God: and as one that vnderstode not what  
great

great glorie laie hidde in this worke, which showed to the eie so base and vyle. But our sauour who knewe it right well, and was with all desirous to leaue vnto vs for a memorie at that tyme, such a wounderfull example of humilitie, satisfied the simplicitie of his disciple, and went forward afterwarde in the good worcke he had begonne. Here we haue to note with all diligence, what a great and earnest care our sauour had, to make vs humble, in that beinge now at the gate, and entrie into his most greuous, and bitter passion, wherein he knewe, he should geue vs such greates and wonderfull examples of humilitie, as might suffice to astonish both heauen, and earth, he thought all that not enowgh, but would furthermore adde this notable example also, besides all the rest, whereby this vertue of humilitie might the better be commended vnto vs. O wonderfull vertue, how great must thy riches be, seinge thou art thus commended to vs? how can thy treasures be but notoriouslie knowen, seinge thou art by so manie waies set out vnto vs? O humilitie, that arte preached, and taught, in all the whole life of our Sauour Christ, songe, and praised by the mouth of his owne most blessed mother. O most bewtifull flower emonge vertues. O diuine adamant, that drawest vnto the, euen the creator of all thinges? Whosoever he be that bannisheth the awaie, shalbe bannished awaie from almightie God, yea though he be in

The greates  
carefulness  
of our Sa-  
uour to  
make vs  
humble.

A com-  
mendation  
of the ver-  
tue of hu-  
milie.

Luc. 1.

*Meditation for*

the highest place of heauen: And whosoever he be, that embraseth thee, shalbe embrased of almightie God, yea althowgh he be euen the greatest sinner in the world. Great are thy graces; and merueilous are thy effectes. Thou pleasest men, thou contentest the angelles, thou confoundest the diuelles, and byndest the handes of the creator: thou art the foundation of vertues, the deathe of vices, the glasse of virgins, and the habitation of the most blessed trinitie. Who so gathereth without thee, disperseth: who so buildeth, and not vpon thee, pulleth downe: And who so heapeth vertues together without thee, the dust carieth them quite awaie, before the face of the wynde. Without thee, the virgin is shut out of the gates of heauen, and with thee, euen the publike sinner is receaued at the feete of Christ. Embrace this vertue of humilitie, O ye virgins, that hereby your virginie maie be auailable vnto you. Ye that be religious persons, see that you seeke earnestlie also for this vertu, for without it your religion is but vaine, and to no purpose. And ye of the laetie, seeke no lesse for this vertue, then the religious doe, that by the same ye maie be deliuered from the snares of this sinfull world.

*Math. 25.*

*Luc. 7.*

Oft he wip-  
pinge of  
the Apo-  
stles feete  
with the  
towell.

This beinge done, consider also, how after our sauour had wasshed there feete, he wyped them cleane, with that sacred towell, wherewith he was girded: And lyft vp the eies of thy soule somewhat higher, and there shalt thou

see

see represented the misterie of our redemption. Consider how that faier towell receaued into it, all the fylthe, and vncleannes of those feete, which were altogether verie foule and filthie. And as the feete were made cleane and faire, so the towell contrariewise (after he had wyped their feete with it, was wholly bespotted and defyled. Now what is more filthie, then a man conceited in synne? and what is more cleane, and bewtifull, than our Sauour Christ conceived of the holie Ghoste. *My Welbeloued is Whyte, and Well colored (saierh the spouse) and chosen out emonge thousandes.* This most sweete and louinge Lord then, that was so faier, and so cleane, was content to receaue into him selfe, all the spottes and filthy-nes of our foules, (to witt, the paines which our synnes deserued) and that he might leaue our foules cleane and free from them, he himselfe remained (as yee see him vpon the crosse,) all bespotted and defyled with the same. In so much that the verie angells were as it were astonied (and fuerlie not without good cause) to see their Lord, and creator, so beraied with this so strange fowlenes. And therefore they demaunded by the prophet Esaie. *sainge Wherefore dost thou (ô Lord) weare garments dyed With the colour of bloud, all bespotted and beraied like unto them, that stampe grappes in the Winepresse?* Now if this bloude, and these fowle spottes, be of others (to witt of our sinnes) tell me o kinge of glorie, were it not more meete, that

The misterie of our redemption is represented in the washing and wippinge of the Apostles feete.

*Cantic. 5.*

*Esa. 63.*



*Meditation for*

men themselves should suffer according to there owne desertes, then that thou O most innocent Lorde, shouldst be thus defyled, and tormented, for there sakes? had it not bene more decent, that this filthines should haue remained vpon his owne donghill, and not vpon thee, the mirrour of all bewtie? What a woderfull pietie and cōpassion was it, that moued thee, to haue such a feruent desyre of the cleannes of my soule, that thou wouldest with so great charge, and losse of thine owne bewtie, bestowe it vpon me? what man aliuē would take a fyne towell wrought with golde, and wype therewith a fowle fluttrif he dis he, espetiallie such a dis he, as were greatdlie broken, and rente in manie places? Blessed art thou (o my most mercifull, and louinge Lord.) All the angells praise thee (o God) for euermore. For that it hath pleased thee to become, as it were; an outcast of the worlde, takinge vpon thee all oure filthines, and miseries (which are, the paines dew vnto vs for our sinnes,) to deliuer vs quite, and make vs free from them.

After this, consider those wordes, wherewith our sauiour made an ende of this historie: *sainge: I haue geuen you an example, that ye shoulde doe, euen as I haue done to you.* which wordes are to be referred, not onelic to this matter, and example of humilitie, but euen also to all the other workes, and life of our sauiour Christ. Forso much as his whole life, is a most perfet pattern of all vertues, espetiallie of that vertu  
which

which in this place is represented vnto vs, to witt humilitie, as the blessed martir Saint Ciprian declareth more at large in these wordes. It was cheiflie (saith he) a worke of great patience, and humilitie, that so high and excellent a maiestie woulde vouchsafe to come downe from heauen vnto the earth, and clothe himselfe with our claie: and that he woulde dissemble the glorie of his immortalitie, and become mortall, to the end, that being him selfe innocent, and faulltes he might be punnished for such as were giltie. The Lord would be baptised of his seruante: he that came to pardon sinnes, would be wasshed with the water of sinners: he that feedeth all creatures, fasted fourtie daies in the wildernes, and in the end suffered hunger, which he did to this end, that all such as had a hongrie appetite after godes worde, and longed after his grace, might be satisfied and furnished with the same. he fowght with the diuell that tempted him, and contentinge him selfe with the victorie, offered his ennemie no further harme, but by worde onelie. His disciples he neuer despised, as a Lord doth his seruantes: but entertained them with great charitie, and beneuolence: yea he vsed them louingly as brethern. Neither is it to be merueyled at, that he thus behaued him selfe towards his disciples, being as they were obedient: seinge he could suffer that arrant traitor Iudas so patientlie, and beare with him euen till the end,

The life of  
Christe is a  
most perfect  
patterne of all  
vertues and  
especiallie  
of humilitie.

*S. Cyprian.*

*Meditation for*

and suffer him being his ennemie, to eate together with him at his owne table, and knowinge full well, whereabowte he went, woulde neuer discouer him, but was content to receaue a kisse of him, euen of him (I saie) that had sould him with such a traiterous peace.

Moreouer, with what great patience did he beare with the Iewes vntill that present howre? how painfully did he labour to moue those vnbeleuinge hartes with his preachinge, to embrace the faith? what great trauaille tooke he, to allure those vngratefull men vnto him, with good workes? how meekly answered he to such as contraried him in his speech? with what clemencie bare he with the prowde? with what a wounderfull humilitie yelded he to the furious rage of his enemies, and persecutors? How traueiled he euen vntill the verie howre of his most bitter passion, to recouer them, that had bene the murderers of the Prophetes, and heynous rebelles against almightie God. In like maner at the verie howre of his passion (before they came to the sheadinge of his most pretious bloude: and to putt him to a most cruell death) how great were the opprobrious iniuries they offered vnto him? How patientlie gaue he them the hearinge thereof? How great were the mockes, and tauntes, he suffered? How patientlie did he beare the vile spittinge of those infernall mouthes, that had him selfe, not longe before, with the spittell of his owne mowthe restored a blynd man to his per-

perfet sight? How suffered he their whippinges, whose seruantes are wont in his name with mightie power to whippe the verie diuelles? how was he crowned with thornes, that crowneth his martirs with euerlastinge garlandes? How was he smitten on the face with the palmes of mens handes, that geueth the palme of victorie vnto such as be conquerors? How was he spoyled of his earthlie garmētes, that apparailleth the sainctes with the garmētes of immortalitie? How was he profered most bitter gaull, that geueth vs the bread of heauen? How was he offered vyneger to drinke, that geueth vs the cuppe of saluation? he that was so innocent: he that was so iust, or rather verie innocencie and iustice it selfe, was accompted emonge theeues, the euerlasting truth was accused with false witnes, the iudge of the whole worlde was condemned by wicked men, and the worde of god receaued the sentence of death with sylence? Consider moreouer, at what tyme the Sauour of the worlde was nailed vpon the crosse, and at the verie houre of his death, when the sterres were obscured, the elementes troubled, when the earth quaked, when the light was darkened: when the sonne tourned awaie his eies, and would not suffer his beames to shyne vpon the earth, least happelie it might see such a great crueltie: Consider (I saie) how euen at this time our Sauour did not so much as once open his mouthe, or moue him selfe: how he would

*Meditation for*

not at the verie last howre, and point of death, discover the glorie of his maiestie, but suffered continuallie that extreme, and violent conflict, euen vntill the ende, intendinge thereby to leaue vnto vs, an example of perfect patience.

Yea, moreouer and all this, if those cruell blouddie ministers, that crucified, and tormented his most blessed bodie, would haue converted, and bene penitente, he was readie to receaue them to his grace, and fauour, euen at the verie last instant : neither would he haue shut vp the gates of his church from anie man. Now therefore, what thinge in the worlde can possiblie be of greater benignitie, and patience, then the bloude of Christ, that giue the life, euen vnto them, that shed the same bloude? But such, and so great, is the patience of our sweete Sauour Christ, which if it had not bene such, and of so great power, the church had not had Saint Pawle in it at this daie. Hetherto be the wordes of Sainct Ciprian.

OF THE MOST BLESSED SACRAMENT OF THE AVLTAR:  
and of the causes, wherefore it was  
instituted.



*Panis quem ego dabo caro mea est pro mundi vita. Iohā. 6. 51.  
Accipite, et comedite: hoc est corpus meum. Matth. 26. 26.*

§. II.

**O**N E of the principall causes of the  
comminge of our sauiour into this  
worlde, was to enkendle the hartes  
of men in the loue of almightie  
God. For so said he by saint Luke. *I am co-* *Luc. 12.*

F ij

*Meditation for*

*Ioan. 13.*

*me to put fier in the earth, and what would I els, but that it should burne?* This fier did our sauour put in the earthe, when he bestowed vpon men such, and so manie wonderfull benefittes, when he wrought so great workes of loue emonge them, whereby he might steyle awaie there hartes from them, and whollie inflame them in this fier of loue. Now albeit that all the workes of his most holie life, doe serue to this end; Yet of al other, those doe most effectually serue for this purpose, which he did in the end of his life: according as Sainct Iohn the Euangelist signefieth sainge. *His fryndes that he had in the world, he loued them especially in the end.* For at that time he bestowed greater benefittes vpon them, and discovered vnto them greatest pledges and tokens of his loue. Emonge which singular pledges, one of the most principall was the institution of the most blessed Sacramēt of the Aultar: the which thinge shall appeare verie plainlie vnto him, that will consider with good attention the causes of the institution of the same. But in this behalfe I beseech thee (o most mercifull Lord) that thou wilt vouchsafe to open our eyes, and graunt vs light, that we maie see what causes they were, that moued thy louinge hart to institute for vs this so wonderfull a Sacrament, and to leaue it vnto vs.

Now that we maye vnderstande some what of this diuine misterie, it is to be presupposed (good Christian reader) that no younge created,

red, is able to expresse the passinge great loue, that our sauour Christ beareth rowardes the Catholike Church his spowse, and consequentlie vnto euerie soule, that is in the state of grace: For so much as euerie such soule is also his spowse. For this cause, one of the things that the Apostel Sainct Paule requested, and desired, was that almightie god would reueale vnto vs, the greatnes of his loue: which vndowtredlye is so great, that it farre passeth all the wisdom, and knowledge created, yea though it were euen that wonderfull knowledge of the angelles.

Wherefore this our most sweete Bridegrome, when he minded to depart out of this life, and to absent him selfe from the Catholike Church his deere spowse ( to the intent, that this his absence might not be anie occasion vnto her to forget him ) he left vnto her, for a remembrâce, this most blessed Sacramēt, wherein he himselfe would remaine: for he could not beare, that betwene him and her, there should be anie lesse pledge to prouoke her to be myndefull of him, then euen himselfe. And therefore he pronounced at that time those sweete wordes. *So often as ye shall doe this thinge, doe it in the remembrance of me: that is, doe it, that ye maie be alwaies mindfull, how much I am willinge to doe for you, and how much I goe now to doe, and suffer for your saluation.*

Moreover, this most sweete and louing

The passion-  
geate  
loue  
Christe  
beareth  
towardes  
his  
Catholike  
Church,  
and to  
euerie  
soule  
that is in  
the state of  
grace.  
*Ephes. 3.*

The causes  
of the in-  
stitution of  
this most  
holie Sa-  
cramente.  
The first  
cause.

*Luc. 22.  
1. Cor. 11.*

The second  
cause.



*Meditation for*

bridegrome intended in this his longe absence, to leaue some cōpanie to his spoule, that she might not remayne solitarie, and comfortles. And therefore he left her the companie of this most holie Sacrement, where euen the bridegrome himfelse is reallie present, which is in verie deede the best, and most delitefull companie, that he coulde possiblie leaue her.

The thirde  
cause.

At that time also, our sauour would goe to suffer death for his spowse, and to redeeme and enriche her with the price, of his owne most precious bloude, and to the intent that she might, whensoever she would, enioye this most pretious, and diuine treasure, he left her the keis thereof, in this most blessed sacrament.

S. chrisost.

For as S. Chrysostome saith. *So often as we come to receaue this most blessed Sacrament, we must make accompt, that we come to laie our moethes to Christes verie side, to drinke of his most pretious bloude, and to be partakers of this scueraigne, and diuine misterie.* Consider therefore in what a dangerous case those men are, that for a litle slouthfulnes, doe abstaine to come vnto this royall banquet, and to enioye such a great, and most inestimable diuine treasure. These be those vnfortunate slouggardes, of whom the wiseman speaketh. sainge. *The slouggard hideth his hand in his bosome, and suffereth him selfe rather to die for hunger, then he will lift it vp to his mouthe.* Now what greater slouthfulnes can there be imagined in a man, than this is, that because he will not abide, to take so littell labour, as he should besto-

Proverb. 19.

bestowe in preparinge him selfe for the recea-  
uinge of this most holie Sacrament, he will  
rather want the benefit of so great, and inesti-  
mable diuine treasure, which is of greater  
ualewe, then all that euer almightie God hath  
created.

This heauenlie bridegrome desired also, to  
be loued of his spouse, with a passinge great  
loue, and therefore he ordeined this diuine  
misticall morsell, consecrated with such wor-  
des, that whosoever receaueth it worthelie,  
is forthwith towched, and stricken with this  
loue. O wonderfull misterie, worthie to be  
engraued euen in the innermost parte of our  
hartes. Tell me (o thou vngratefull man) if a  
prince should beare such a great affection  
and loue towards a seelie wenche, that were  
his bond slaue, that he coulde finde in his hart,  
to take her for his spouse, and make her que-  
ne, and ladie, of all he is Lord of, how great  
woulde we saie, that the loue of that prince had  
bene, that woulde doe such a deede? And if  
peraduenture after the mariage solemnized,  
this slaue should shewe her selfe coldlie af-  
fected towards the prince her husbände, and  
he vnderstandinge the same, woulde as a man  
forlorne, goe to seeke with all diligence for  
some pretious morsell, and geue it her to ea-  
te, whereby to winne her loue vnto him, how  
passinge great would we saie that the loue of  
that prince were, that should be thus affected  
towards her? Now therefore (O kinge of

The fower-  
the cause.

*Meditation for*

glorie) what meaneth this, that thou (for the  
entiere loue thou bearest vnto me) hast vouch-  
safed not onely to take my soule, to be thy  
spouse, (beinge as she was the verie bonde sla-  
ue of thine ennemie the deuill,) but seinge her  
also, all this notwithstandinge verie coldlie af-  
fected towards thee, hast ordeined for her  
this mysticall and diuine morsell, which thou  
hast transformed with such wordes, that it  
hath vertu in it, to transforme such soules in-  
to thee, as shall feede thereon, and make  
them to burne with liuelie flames of loue?  
There is no one thinge that declareth the af-  
fection of loue more euidentlie, then when a  
man hath a desire to be beloued. Considering  
therefore that thou hast bene so greatlie desi-  
rous of our loue, that thou hast sowght it  
with such strange inuentions, who shall from  
hence forth stand in dowe of thy loue? Cer-  
tayne I am (o my most louinge and mercifull  
Lord) that if I loue thee, thou also louest me:  
And certayne I am also, that I neede not to  
seeke anie inuentions to allure thy hart to  
loue me, as thou hast sowght to allure my har-  
te to loue thee.

we be cer-  
tayne that  
if we loue  
God, God  
will loue  
vs agayne.

The fift  
cause.

That most sweet bridegrome would also be  
absent from his spouse, and yet because loue  
cannot abide to be absente from the beloued,  
he would depart in such wise, that he might  
not altogether departe from her, and he would  
so goe awaie, that he might also remaine with  
her, wherefore consideringe that it was not ex-  
pedient

pedient for our Sauour to tarric here still, and the spouse mighte not as then goe from hence with him, he deuised a meane, that althowgh he went his waie, and his spouse remained still behinde, yet should they neuer be seperated and set a sonder. For this cause therefore, he instituted this diuine sacrament, that by meanes thereof, the soules might be vnired, and incorporated spirituallie with Christ, and that with such a stronge bonde of loue, that of them two, there should be made one thinge. For like as of meate, and of him that eateth the meate, there is made one same thinge: euen so likewise, after a certeine maner, is there made of the soule, and of Christ: sauinge that (as Sainct Augustine saith) Christ is not changed into our soules, but our soules be changed into him: not by nature, but by loue, conformetie, and likenes of life.

*S. August.*

Moreouer, our Sauours will and pleasure was, to assure his spouse, and to geue her a pledge of that blessed inheritance of eternall glorie, that she being fortified with the hope of this felicitie, might passe chearfullie throwgh all the trowbles, aduersities, afflictions and persecutions of this life. For trulie there is no one thinge, that causeth vs so muche to despise all thinges, that are to be had in this life, as an assured hope of that blessednes, and felicitie, we shall enioye in the life to come. According as our Sauour signified vnto vs in those wordes, he spake to his disciples, before

The sixte  
cause.

An assured  
hope to  
enioye the  
felicitie in  
the kinge-  
dome of  
heauē, ma-  
keth a mā  
to despise  
all worlde-  
ly thinges.

*Meditation for*

*Ioan. 14.*

re his passion: *If ye loued me (said he) ye would be right glad of my departure, because I goe to the father.* As though he had said, it is a great felicitie to goe to the father: For althowgh the waie to goe to him, be throwgh whippes, thornes, nailes, crosses, and all other tribulations, and martirdomes of this life: Yet all that notwithstanding, it is a thinge of inestimable gaine, and cōfort, to goe vnto him. Wherefore, to the intent that his spouse might haue a verie firme and assured hope, of this felicitie, he left her here in pledge this inestimable diuine treasure, which is of as great vallue, as al that is there hoped for, that she should not mistrust, but that almightie God will geue himselfe vnto her in glorie, where she shall liue whollie in spirite: seinge he denieth not himselfe vnto her in this vale of teares, where she liueth in fleshe.

*The seuen-  
the cause.*

Our Sauour purposed also, at the houre of his death, to make his testament, and to leaue vnto his spouse some notable legacie, to be as a releife, and comforte for her, at all times, and so he left her this most blessed sacrament, (wherein Christe himselfe is trewlie and reallie presente) which was the most pretious, and most profitable bequest, that he could possible leaue vnto her. Elias, when he would depart awaie from the earth, left his clooke to his disciple Elizeus, as one that had none other riches, whereof to make him his heire. But our most sweete louinge sauiour and master, when he would ascende into heauen,

*4. Reg. 2.*

uen, left here vnto vs the clooke of his sacred bodie, in this most holie sacrament, appointing vs here to be his heires (as by the right of children) of this so great, and inestimable diuine treasure. With that mantell Elizeus passed the waters of the floude Iourdan, and was neither drowned, nor wetshod: and with the vertue, and grace of this most blessed sacrament, the faithfull do passe the waters of the vanities, and tribulations of this life, without sinne, and without danger.

To conclude, our Sauour intended to leaue vnto our soules sufficient prouision, and foode, wherewith they might liue: forso much as the soule hath no lesse nede of her proper sustenance, to maintein her in the spirituall life, then the bodie hath of his propre foode, for mayntenance of the corporall life. If thou thinke otherwise, tell me (I praie thee,) why hath the bodie neede of his ordinarie meat euerie daie? vndowtedlie the cause is, for that the naturall heat continuallie wasteth, and consumeth the substance of our bodies, and therefore it is nedefull, that that be restored againe with dailie sustenance, which is consumed with dailie heat. For otherwise the naturall strenght of man woulde verie soone be at an ende, and his powers woulde quicklie decaye. O that it pleased almightie God, that men might by this vnderstand the great necessitie they haue of this diuine sacrament: O that they could by this conceaue the greate

The eighte  
cause.

The soule  
hathe as  
greate nee-  
de of spiri-  
tuall foo-  
de, as the  
bodie ha-  
the of cor-  
poral foo-  
de.

*Meditation for*

wisedome, and mercie of him, that hath instituted and ordeined the same for our behoufe. Is it not a thing well knowen, that we haue within these bowelles of oures, a certein pestilent heat, that came vnto vs by the occasion of sinne, wich consumeth all the goodnes, that is in man? This is that, which inclineth vs to the loue of the world, of our fleshe, of all vices, of all sensuall pleasures, and delites: and so by these meanes seperateth vs from almightie God, maketh vs to relente and waxe colde in the loue of him, and causeth vs to become verie dull, slouthfull, and heauie to all good workes, and verie quicke and liuelie to worke all wickednes. If than we haue this continuall waster and consumer so rooted within vs, were it not good reason (trow ye) that there should be some restorative provided, to restore that alwaies againe, which is alwaies wasting and consuming? If we haue a continuall consumer, and haue not withall a continuall repayer, what maie be looked for of vs, but a continuall decainge and with in short time after, a most certeine and vndoubted ruine? For prooofe hereof, it shall suffice to consider the course of the Christian people: by comparinge the great feruencie, and zeale in religion, of the Christians in the primitiue Church, with the littell, or rather no zeale of the Christians in our corrupt age. For in the primitiue Church, when the Christians did eate continuallie of this diuine mea-

The cause  
of the grea-  
te feruencie,  
and zeale  
of Chri-  
stians in  
the prime-  
tiue  
Church: ad  
of the littel  
or no zeale  
of Chri-  
stians in  
our corrupt  
age.

te, they liued therewith a verie spirituall life, and had thereby force, and strength, not onely to obserue Gods lawes, and commaundementes, but also euen to die, and suffer martirdome for Gods sake. But now alas, in this our corrupt age, the Christians for the most parte are founde, to be verie weake, and feable, in their saythe, and verie dissolute, and licentious, in their liues, because they eate not of this diuine foode, and therefore in the end they perish and die for hunger. As the prophet signified, when he said. *Therefore* Esa. 5.  
*Was my people caried a waie into captiuetie, because they had no knowledge of God, and there nobles perished for hunger, and the multitude of them died for thirst.* For this cause therefore hath that wise phisition our Sauour Christ (who had also felt the pulses of our weakenes) ordeined this most holie and diuine sacrament, and for this purpose hath he instituted the same in forme of meate, that the verie forme wherein he instituted it, might declare vnto vs, the effect it worketh: and withall the great necessitie our soules haue of the same.

Consider then now, if there maie be found in the whole world, anie greater shoue of loue, then that almightie God himselfe should leaue vnto vs his owne verie fleshe, and bloude for our susteynance, and releefe. We maie Iosephus.  
reade in manie histories, that some mothers beinge constrained with intollerable hunger haue embrewed their handes in the fleshe and



*Meditation for*

bloude of there owne littell children, to susteine them selues with feedinge vpon them, and that for the great desire they had to liue, they haue bereued their owne verie naturall children of there lifes, thereby to preserue their owne life. This haue we red ofentimes. But who hath euer red, that anie mother hath fed her childe, that was readie to perishe, and die for hunger, with her owne verie fleshe? or that she cut of one of her owne armes, to geue her childe to eate, and that she would be cruell vpon her selfe, to shewe her selfe pitiefull towards her childe? Certainlie there was neuer mother liuinge yet in the earth, that euer hath done such a dede. But our most louinge and sweete sauour Christ, farre passing anie mother in loue, perceauinge thee to be readie to perishe, and die for hunger, and seinge withall, that there was none other better meane to maintein thy life, then to geue thee his owne verie fleshe to eate; commeth downe from heauen, and yeldeth himselfe here to the cruell bouchers, and tormētours, to be put to deathe that thou mightest preserue and susteine thy life, with this diuine meate; And this he doth, not at one time onelie, but his blessed will is, that it shalbe done continuallie, and therefore he ordeineth this most blessed sacrament, that thou mightest hereby vnderstand an other degree of greater loue, which is, that as he geueth thee alwaies the same meate, to witt, his owne verie bodie in this most blessed

Sa-

Sacrament, so is he readie alwaies to paie the same price, and redemption, if it were necessarie for thee.

Besides all this, thou must consider, that this most holie reformer of the worlde, inteded to restore man vnto his auncient dignitie, and to raise him vp againe so much by grace, as he had fallē by sinne. And therefore as his falle was frō a life that he had of God, (which life our first father Adam before his falle had enioyed) to the life of beastes (wherein after his falle he remayned:) euen so contrariewise, his will was, that he should be raised vp againe from the life of beastes, in which he remayned, to the life of God, which (through sinne) he had lost: and so for this ende, hath our sauiour Christ ordeyned the communion of this most holie, and diuine sacrament, by meanes whereof, man atteyneth to be partaker of God, and to liue the life of God, as our sauiour himselfe signifieth in those most high wordes, which he said: *He that eateth my fleshe, and drinketh my* Ioan. 6.  
*bloude, dwelleth in me, and I in him,* And like as by the dwellinge of my father in me, the life that I liue, is altogether conformable to the life of my father (which is the life of God:) euen so, he, in whom I shall dwell by meanes of this diuine sacrament, shall liue as I do liue, and so shall he not now liue the life of a man, but euen the life of god. For this is that most highe diuine sacrament, wherein God is receaued corporallie, not that he is changed in-

Note that our sauiour hath restored man, vnto his auncient dignitie, so much by grace, as he had fallen by sinne: that so by grace, he maye be able to liue a holie and spirituall life.

*Meditation for*

Note what  
a wonder-  
full opera-  
tion, this  
blessed Sa-  
cramente  
worketh  
in him, that  
worthelie  
receaueth  
the same.

A notable  
commenda-  
tiō of this  
most bles-  
sed Sacra-  
mente, and  
of the  
wonder-  
ful effectes  
it worketh

to men, but men are changed into him by lo-  
ue, and conformetic of will: forsomuch as  
this diuine meate worketh the same operation  
in him, that doth worthelie receauē it, that  
is wrowght and represented in it, when it is  
consecrated. For like as by the vertue of the  
wordes of consecration, that which was bread,  
is conuerted into the substance of Christ: euen  
so by vertue of this holie communion, he that  
was man, is by a merueilous maner transfor-  
med spirituallie into God. So that like as that  
diuine bread is one thinge, and appeareth an  
other, and was one thinge before consecration,  
and is an other thinge afterwarde: euen so,  
he that eateth the same, is one thinge before  
the receauing, and an other thinge afterwar-  
de: and he appeareth one thinge outwardlie  
but in verie deede is an other thinge, (and that  
farre more highe and excellent) inwardlie, for  
somuch as he hath the beinge and substance  
of man, and withall the spirite of God. Now  
then, what glorie can be geater than this? what  
gifte more pretious? what benefitt of more  
valeur? what greater shewe of loue? let all  
the workes of nature kepe silence, let all  
the workes of grace geue place. For this is a  
worke excellenge all workes: and this is a sin-  
guler grace aboue all graces. O most won-  
derfull sacrament, what shall I saie of thee?  
with what wordes shall I commend thee? thou  
art the life of our soules: the medecine of  
our woundes: the comfort of our troubles;  
the

the memorie of Iesus Christ: the testimonie in him  
of his loue: the most pretious legacie of his that recea-  
testament: the companion of our peregrina- ueth it  
tion: the consolation of our bannishment: worthelie.  
the burninge cole to enkindle the fier of the  
loue of God in vs: the meane whereby to re-  
ceauie grace: the pledge of euerlasting felici-  
tie: and the treasure of the christian life. By  
meanes of this diuine meate, the soule is vni-  
ted vnto her spouse: by this the vnderstan-  
ding is illuminated: the memorie quickened;  
the will ennamored: the inward tast deligh-  
ted: the deuotion increased: the bowelles mol-  
lified: the founteine of teares opened: the  
passions of the minde quieted: the good mo-  
tions awakened: our weakenes fortified: and  
by meane of this diuine meate we receue stren-  
gth and lustines, to ascend vp euen to the  
hill of almightie God. What tounge is able  
fullie to expresse the excellencie of this most  
blessed sacrament? Who can geue worthie  
thanks for so great a benefit? Who will not  
be altogether resolued into teares, when he  
seeth almightie God vnited vnto him? Assu-  
redlie the more we goe about to consider the  
excellencie, and vertues, of this diuine soue-  
reynemisterie, the more doe we want wordes  
to expresse it: and the more doth our vnder-  
standing faile vs therein. Now what pleasu-  
re: what sweetnes, what delightfull saouours of  
good life doth the soule of the iust man fee-  
le, at that time, when he receiueth this diuine

*Meditation for*

ne sacrament? There is none other sounde harde at that time, but onely sweete songes of the inwarde man, vehement burstinge out of holie desires, yeelding of thākes, and vttering most sweet wordes, all tending to the praise of our sweete sauour Christ her beloued. There the deuout soule throwghe the vertu of this most holie and reuerent sacrament, is altogether inwardlie renewed, and replenished with ioye. There she is recreated with deuotion: fed with peace; fortified in faith: confirmed in hope: and tied fast with bandes, and knottes of charitie, vnto her most sweete sauour and redeemer: Whereby she waxeth dailie more feruent in loue: more stronge in resistinge temptation: more prompt and readie to susteine labour, and trauaile: more carefull and diligente to doe good workes: and more desirous to frequent this most holie misterie.

Such are thy giftes (o sweete Iesus:) such are the workes and delightes of thy loue, which thou art wont to communicate vnto thy frendes, by meanes of this diuine sacrament. And this thou doest, to the end that we beinge filled with these so great and mightie delightes, should dispise all other vaine and deceitfull delightes. Now therefore (o most mellifluous loue) open the eies of thy faithfull Catholicke people, open them, I beseech thee, o most diuine light, that with the bright beames of liuely faith they maie knowe thee, and dilate there hartes, that they maie recea-  
thee,

ue thee into them, that beinge instructed by thee, they maie seeke thee by thee, and repose and rest them selues in thee, and synallie by meanes of this most blessed sacrament be vnited with thee, as members with their head, and as braunches with their vyne, that so they may liue through thy vertue, and enioye the influences of thy grace, for euer and euer, worlde without end. Amen.

*The meditation being ended, there followe  
immediatlye shankes geuinge, and  
petition, as hath bene before  
declared.*

G ij



*Meditation for*

THIS DAIE (WHEN THOU  
hast made the signe of the Crosse, and prepared  
thy selfe herunto) thou hast to meditate vpon  
these two poyntes: to witt: vpon the praiser of our  
sauiour in the Garden: and vpon his apprehension.



*The text of the holie Euangelistes.*

**V**HEN supper was done,  
Christ went with his disci-  
ples into a garden which  
is

is called Gethsemanie. And he said vnto them. Sit ye here, whilest I goe and praie yonder. And he tooke with him Peter, and the two sonnes of Zebedee. And he began to be in a great feare, and heauines. And he said vnto them. My soule is heauie euen vnto death. Tarie yee here, and watch with me. So he went a litle further from them, where he cast him selfe downe prostrate on the earth, and fell on his face, and praied, sainge. O my Father, if it be possible, let this cuppe passe from me: neuerthelesse, not as I will; but as thou wilt. This done, he came to his Disciples, and fownd them a sleepe. And he said to Peter: what? coulde ye not watch with me one howre? watche and praie, that ye enter not into



*Meditation for*

temptation. The spirite is readie,  
but the fleshe is weake. Againe  
he went awaie the seconde time,  
and made the same praier saying.  
O my Father, if this cuppe cannot  
passe awaie from me, but that I  
must needes drinke it, thy will  
be done. And he came the second  
time, and founde his Disciples a  
sleepe: for their eyes were heauie.  
So he left them, and went awaie  
again, and praied the third time,  
sayinge the same wordes. And there  
appeared an angell to him from  
heauen, comfortinge him. And  
beinge in an agonie, he praied more  
at length. And his sweate was  
like droppes of bloude, trickeling  
downe to the grownde. Then  
he came to his Disciples, and said  
vnto them. Sleepe, from hence  
forth, and take your rest. Behold  
the

*Luc. 22.*

*Math. 26.*

the howre is at hand, and the sonne of man shalbe deliuered into the handes of synners. Arise, let vs goe, beholde he is at hande, that shall betraie me. And whiles he yet spake, lo, Iudas one of the twelue came, and with him a great multitude, with swordes, and stauies, and torches, and lanternes, beinge sent from the highe preistes, and elders of the people. Now he that betraied him, had geuen them a token: sayinge: whom so euer I shall kisse, that is he, laie handes on him. And forthwith he came to Iesus, and said: hayle maister, and kissed him. Then Iesus said vnto him. Freynd, wherefore art thou come? And Simon Peter drewe out his sworde, and strooke a seruante of the high preiste, and cut of his right eare.

*Ioan. 18.*

*Meditation for*

This seruant was called Malcus.  
Then Iesus said vnto Peter : put  
vp thy swoord into the scabbord.  
The cuppe that my Father hath  
geuen me, wilt thou not, that I  
drinke it? And he towched the ea-  
re, and forthewith made it whole.  
At that time Iesus said to the high  
preistes, and to the officers of the  
temple, and to the elders, that ca-  
me vnto him. Ye be come out, as  
it were, against a theefe, with swoor-  
des and staues. I sat dailie emon-  
ge you teachinge in the temple,  
and ye laid no handes on me. But  
this is your howre, and the power  
of darkenes. Then the souldiers,  
and the captaine, and the officers  
of the Iewes tooke Iesus, and boūd  
him, and led him awaie, to Annas  
first (for he was father in lawe to  
Caiphas, who was the high preist  
for

*Luc. 22.*

*Math. 26.*

*Ioan. 18.*

for that yeare. Then all the di-  
sciples forſooke him, and fled. *Matt. 26.*

MEDITATIONS VPON  
THESE POYNTE  
OF THE TEXT.



**V**HAT doest thou o my soule?  
what thinkest thou? It is no ti-  
me now to sleepe: Come with  
me I praye thee into the garden  
of Gethsemanie, ad there shalt  
thou heare, and see great misteries. There  
shalt thou see, ioye stroken with sadnes: for-  
titude waxen afraide: strengthe discomfited:  
maiestie and omnipotencie confounded: grea-  
tenes, and mightines, verie narrowlie strey-  
tened: and glorie it self obscured, and dar-  
kened.

Consider now first, how after that sup-  
per (which was so full of misterie) was ended,  
our sauour went with his disciples vnto the  
mownte Oliuet, to make his praier, before  
he would enter into the combat of his pas-  
sion: to geue vs thereby to vnderstand, that  
in all troubles, and temptations of this life,  
we must alwaies haue recourse vnto praier,

Of Chris-  
tes prayin-  
ge in the  
Garden.

In all trou-  
bles and  
temptatiōs  
of this life:  
we must

*Meditation for*

haue recourse to  
praier, as  
to a holie  
ancker and  
refuge.  
*S. Gregorie.*

as it were to an holie ancker, by vertu whereof, the burden of tribulation shall eyther be taken quite awaie from vs: or els we shall haue strength geuen vs to be able to beare it: which is a farre greater grace. For (as S. Gregorie saith) our Lord doth vs a greater benefit, when he geueth vs force, and strength, to be able to susteine troubles, and temptations, then when he taketh the same troubles and temptations awaie from vs.

Our sauiour tooke with him (to accompanie him in this waie) three of his best beloved Disciples: to witt: S. Peter: S. Iames, and S. Iohn: which three a little before, had bene witnesses of his glorious transfiguration. And this he did, that the verie same persons might see, what a farre different shape he tooke nowe vpon him, for the loue of men, from that glorious shape, wherein he had shewed him selfe vnto them at his transfiguration. And because they should vnderstand, that the inward troubles, and agonie of his soule, were no lesse then those, that begane to be discouered outwardly, he spake vnto them those sorowfull wordes. *My soule is heauie euen vnto death: tarrie me here, and watche with me.* That verie God, and trewe man, that man that farre excelleth both our humane nature, and all thinges created, whose dealing, and conference, was with the verie breste of the highe Deitie it selfe, with whom onelie he communicated his secretes, is now fallen

fallen into so great sorrowe, and heauines,  
that he is contented to geue part of his paines  
vnto his creatures, and to require of the their  
companie: saying: *tarrie me here, and watch with  
me.* O treasure of heauen? o perfect felicitie?  
who hath brought thee o Lord vnto such a  
narrowe straight? who hath driuen thee to  
seeke at other mens gates? who hath *caused*  
thee to become a beggar, euen of thine owne  
creatures? who hath done all this, but onely  
the verie greate loue, thou hast to make them  
riche.

Tell me o most sweete and mercifull redeemer?  
wherefore art thou now so much afraid  
of death, which before thou diddest so  
much desire: seinge the fulfilling of the desire,  
is a cause rather of ioye, then of feare? Vere-  
lie the Martirs had neither the fortitude, nor  
yet the grace, that thou hast. They had on-  
lie a little, portion, which thou (beinge the  
fountaine of grace) diddest impart vnto them:  
and yet they with that onelie smale quan-  
titie of grace, entred verie cheerfullie into  
the combat of there martirdomes, and atchei-  
ued the victorie. And art thou (o Lord) bein-  
ge the geuer of strength and grace, sad and  
fearfull now, euen before the battell begin-  
ne? Assuredlie (o Lord) this thy feare, is not  
thyne, but myne: as likewise the strength, and  
fortitude of thy Martirs, was not theires, but  
thyne. The feare that thou hast, commeth of  
that, thou hast of vs, and the strength and

The verie  
cause both  
of Christes  
feare, and  
of the for-  
titude of  
the Mar-  
tyrs.

*Meditation for*

and fortitude that the martyrs had, came of that, they had receiued of thee. The weakenes of my humane nature is discouered in that God was afraide : and the strengthe of thy godhead is shewed in the fortitude of man. So that this feare is myne, and that fortitude is thyne. And therefore thy reproche is myne, and my praise is thyne.

*Genesis 2.*

There was taken a ribbe bone out of the side of our forefather Adam, to forme a woman thereof : and in steede of the bone, that was taken awaie ; there was put weake and feeble fleshe. Now what elles is signified hereby, but that the euerlastinge father tooke from thee, beinge our second Adam, the force and strengthe of grace : to place the same in thy spouse the Catholick Church : and tooke from her the feeble fleshe, and weakenes, to place it in thee : by meanes whereof thy spouse remayned stronge, and thou weake : she stronge, by reason of thy strength : and thou weake, by reason of her weakenes. Thou hast herein (o heauenlie Lord) bestowed a dowble benefit vpon vs, in that thou hast vouchsafed, not onelie to clothe vs with thee, but euen also to clothe thy selfe with vs. For these two so singuler benefittes the angelles praise thee for euermore, for that thou hast bene no niggarde in communicatinge thy benefittes vnto vs, nor yet disdayned to take vpon thee our miseries. Now when I consider these thinges (o Lord) what ells should

ſhould I do, but ſeinge my ſelfe, as it were laden with thy mercies, glorie in thee, and ſeinge thee to be likewise replenished with my miſeries for my ſake, take compaſſion vpon thee? For the one I will reioyce, and be glad, and for the other I will ſorrowe, and lament. And ſo with ioye and lamentation together, I will ſinge and bewaile the miſterie of thy moſt dolorous paſſion, and I will ſtudie continuallie in the booke of Ezechiell the contentes whereof are ſonges, and lamentations.

Ezechiel. 2.

When our ſauour had ſpoken theſe wordes he departed from his diſciples a ſtone caſt, where lyenge proſtrat vpon the grounde, he begane his praier with verie great reuerence: ſayinge, *O father, if it be poſſible, let this cuppe paſſe from me, howbeit not as I will, but as thou wilt.* and after he had made this praier three times, at the third time, he was in ſuch a great agonie, that he beganne to ſweat euen dropes of blood, which ranne downe all alonge his ſacred bodie, and trickeled downe to the grownd.

Matth 26.

Luca. 22.

Conſider now attentiuely, in what a dolorous caſe our ſauour was, and how there were then repreſented vnto him, all the cruell paynes and tormentes he had to ſuffer, euen as though they had bene then preſentlie in doinge before his eyes, all which he apprehended after a moſt perfect maner in his moſt excellent imagination, each one in ſuch ſort, as

The cauſes of our Sauiours greete agonie and ſweeting dropes of blood, while he was prayinge in the garden.



*Meditation for*

they were prepared for his bodie, which was certeinlie more tender, and delicate, then euer anie other bodie was in the whole worlde. He set also at that time before his eies, all the synnes of the worlde, for which he should suffer, and withall the greates vnthankfulness and ingratitude of so manie soules, as (he knewe) would neuer acknowledge this his singuler benefit, nor further aid helpe themselves with this most pretious, and so costlie remedie. These things being profoundlie wayed, and considered by our sauiour at this time, his soule was vexed in such sort, and his senses, and most tender fleshe, were so wonderfullie troubled, that all the forces, and elementes of his bodie were distempered, and his blessed fleshe opened on euerie side, and gaue place to the bloude, that it might passe and distille through all partes of his bodie in verie great aboundance, and streame downe to the grownde. Now if the fleshe suffered suche greuous paynes with the onelie remembrance, and imagination, of that which as then was to come, in what a dolefull case then, trow ye, was his soule, that suffered those paynes euen directlie in it selfe.

In other men we see, when they are disquieted with anie suddaine, and great anguise, the bloude vseth commonlie to haue recourse vnto the hart, leauinge the other members of the bodie colde and destitute of their strengthe, to comfort the most principall member.

ber. But our sweete Sauour Christ contrarie-  
wise, (because he would suffer without anie  
maner of comfort, thereby to make our re-  
demption more abundant,) such was his pas-  
sing loue towardes vs, that he would not ad-  
mit so much, as that little releefe and com-  
fort of nature.

Our Sa-  
uiour suf-  
fred his  
greauous  
paynes  
without  
anie maner  
of comfor-  
te.

Beholde our sweete sauiour now in this do-  
lorous agonie, and consider not onelie the  
paynefull anguishes, and greifes of his soule,  
but also the forme of his sacred, and reue-  
rent countenance.

The sweare is wont to haue his most chec-  
fe, and principall recourse to the forehead,  
and to the face. If then the bloud issued out  
through all the bodie of our Sauour, in such  
sorte, that it trickled downe to the verie  
earthe: in what plight then was that goodlie  
cleare forehead thinke you, that geueth light  
to the verie light it selfe? And how was that  
face beraied, which is so reuerenced of the  
heauens, beinge as it was all in droppes, and  
couered ouer with a blouddie sweat. If such  
as be kinde and louinge, are wont when they  
come to visit their frendes, being sicke, and  
in danger of death, to beholde their coun-  
tenance aduisedlie, and to marke the colour,  
and other accidentes, that proceed of the di-  
sease, tell me o my soule, that beholdest the  
face of our sweete sauiour, what thinkest  
thou, when thou beholdest in the same such  
wonderfull, strange, and deadlie signes? What

*Meditation for*

painfull fittes and dolorous greifes, are those like to be hereafter, if in the verie beginninge of the disease, he suffer such a great agonie? In what dolorous panges is he like to be, when he shall feele those most greuous paynes, and cruell tormentes themselves, if in the onelie thinkinge of them, he sweateth euen drop-pes of bloude? If thou be not moued to take compassion of our sweete sauour, seinge him in this dolefull case for thy sake: If now when he sweateth droppes of blood throughout all his bodie, thou canst not sheede anie teares from thyne eies, thinke verelie with thy selfe, that thou hast a verie harde and stonie hart: and if thou canst not weepe for want of loue towards him, yet at the least weepe for the multitude of thy synnes: forsomuch as they were the verie cause of this his agonie, and greife. Now the tormentors doe not whippe him: neither doe the souldiars crowne him with thornes: It is not now the nailles, nor the thornes, that do cause the blood to gush out of his bodie at this time: but it is thy verie synnes and offences: those are the thornes that doe pricke him: those are the tormentors that doe torment him: those are the heauie burden, that cause him to sweate this so strâge and wonderfull blouddye sweat. O my sweete sauour, and redeemer, how deerlie hast thou bought my saluation, and redemption? O my true Adam, that art come out of paradice for my synnes, and labour-  
rest

Our synnes  
were the  
verie cause  
of our Sa-  
uiours  
blouddye  
sweate.

rest here in earth with thy blouddie sweat, to get the bread that I must feede vpon.

Consider also in this place, on the one side, the great agonie, and watchinge of our Sauour Christ, and on the other, the sownde and deepe sleepe of his disciples: and thou shalt see here represented a great misterie. For trulie there is nothinge more to be lamented in the worlde, then to see how careles and negligent men be in there liues, and how little accompt they make of a matter of so great importance, as is there owne saluation. What thinge is more to be bewayled, then to see men so careles in such waightie affaires? Now if thou wilt vnderstand both the one, and the other, consider in this matter, the doinges of our sauiour, and withall the doinges of his disciples. See how our sauiour, applieng his minde earnestlie to this busines of our redemption, is in such a great care, and agonie therewith, that it maketh him to sweate euen droppes of bloude: and see on the other side, how his disciples do lie a longe on the grownd, and are so heauie a sleepe, that neither their maisters rebukynge of them, nor their ill fauoured ad harde lodginge on the bare grounde, nor yet the obscure and darcke dewie night, are able to awake them out of their heauie and drowisie sleepe. Note also of what importance the saluation of mankinde is, sith it is able, to make him to sweate droppes of bloude, by whose power the heauens are su-

Of our Sauiours agonie and watchinge aboute our saluation, whilst his disciples be in a heauie sleepe.

*Meditation for*

steined. And consider on the other side, how little accompt men them selues make of their owne saluation, sith at such time as almightie God him selfe, is so carefull, and watchfull for them; they are in a deepe heauie sleepe, and vtterlie careles thereof. Assuredlie, nothinge could more liuely expresse both the one and the other, than the consideration of these two pointes, being so strange as they are. For if almightie God do take so great care about the affaires of others, howe happeneth it, that the verie persons them selues, to whom euen the charge and traucille of the affaires apperteineth, (together with the profit, commodity, losse and damage of the same) do liue with such carelesnes, and negligence therin?

By this same care of our Sauour, and carelesnes of his disciples, thou maist vnderstand, how trewlie this Lorde is our father, and how he hath indeede towards vs the verie bowels, and hart of a true, and louinge father. How often times chaunceth it trowe ye, that the daughter sleepeth verie sowndlie and quietlie, when her father watcheth all the night, carckinge and carynge for her releefe and prouision. And euen so doth this our most louinge and mercifull father for vs, whiles we be so heauie a sleepe, and are vtterlie careles of our owne saluation, as by this example is liuelie set out before our eies, in that he continueth all the night watchinge, and sweatinge, and in great agonie to take order for the redéption, he intended to bestowe vpon vs.

Tuesday morninge,

58

HOW OVR SAVIOVR  
WAS APPREHENDED.



*Non est seruus maior domino suo: me persequen-  
tes sunt, et vos persequentur. Johan. 15. 20.*

§. II.

**C**ONSIDER moreouer, how when our Of Iudas  
sauour had finished his praier, Iudas preffinge  
that counterfait, and false friende of before all  
his, came thither with that hellishe cōpanie, the rest to  
where renouncing the office of an Apostle, he apprehen-  
de our Sa-  
uour.  
and Captayne of Sathans armie; Consider

. H. ij

*Meditation for*

howe without all shame he pressed, and set himselfe euen the verie formost, before all the rest of his malicious rowte: and comminge to his good maister, solde him with a kisse of most treyterous, and deceitfull fryndeshippe. It is certaynelie a great miserie, that a man should be solde for money, but yet it is much more miserable if he be solde of his friendes, and of such, as to whom he hathe bene greatelie beneficiall before. Now our sweete Sauour Christ is solde of him, whom he had made not onelie his disciple, but also his Apostle: yea, he is solde of him by deceite ad plaine treason, he is solde of him to most cruel merchantes, that couete (you may be sure) nothing els of him, but onelie his blood and life, to satisfie their greedie hunger. But for what price throw ye, is he sold? the basenes and smalnes of the pryce, increaseth the greatnes and malice of the iniurie. Tell me, O Iudas, thou nowghtie traitor, at what price doest thou set the Lord of all creatures? At thirtie pence. O what a vile and slender pryce is this, for a Lorde of such maiestie. Certainlie, a verie beast in the shambles is commonlie solde for more. And doest thou o traitor, sell for so smalle a pryce, almightie God him selfe? He setteth thee not at so smalle a pryce, forsomuch as he byeth thee, with his owne most pretious bloude. O what a great price and estimation was that of man, and how base an estimation and pryce was this of God? God is solde for thirtie

tie pence, and man is bought euen with the verie pretiouſe bloud of almightie God him ſelfe.

At the ſame tyme, our ſauour ſaid vnto them that came to laie handes vpon him: *Ye become out, as it were againſt a theiſe, with ſwordes and ſpeeres, and I ſatte daylie emonge you teachinge in the temple, and ye neuer laide handes vpon me, but this is your howre, and the power of darkenes.* This is ſuerlie a miſterie of great admiration. For what thinge is more to be wondered at, then to ſee the verie ſonne of almightie God to take vpon him the Image and ſhape, not onelie of a ſinner, but euen alſo of a condemned perſon? *This (ſayeth he) is your howre, and the power of darkenes.* The which wordes geue vs to vnderſtande, that from that tyme, that moſt innocent lambe was geuen vp into the power of the princes of darkenes, which are the diuells, to the intent, that by meanes of their members, and cruell miniſters they might execute vpon him, all the furious tormentes and cruelties they could deuife. And like as holie Iob, was by the permiſſion of almightie God geuen vp into the power of Sathan, that he might vſe vpon him all the crueltye, he woulde, this onelie excepted, that he ſhould not bereiue him of his life: euen ſo was there power geuen to the princes of darknes, without anie exception, either of life, or death, that they might fullie extende vpon that ſacred humanitie all their

Luc. 22.

Math. 26.

Our ſauour was  
giuen vp  
to the power of the  
diuells,  
from the  
tyme of his  
apprehen-  
ſion, vntill  
his death  
vpon the  
croſſe.

Iob 2.



*Meditation for*

furie and rage to the vitermost they cowlde. Hereof rose those despightfull tauntes: those flaundersous and reprochfull wordes, such as the like were neuer harde before that tyme, wherewith the diuell pretended to satisfie his vnsatiable rancre and malice, to reuenge his iniuries, and to cast that blessed soule downe into some kinde of impatiencie, if it had bene possible. Almighty God (saith the Prophet Zacharie) shewed Iesus the highe preist vnto me, apparelled with a spotted garmente, and Sathan stooode at his right hande, readie prepared to speake against him. But our Sauour answered for his parte, sayinge: *I did alwaies set God before myne eies, who standeth at my right hande, that I be not remoued.*

*Zach. 3.*

*Psalm. 15.*

Consider then now o my soule, how much that highe and diuine maiestie abased himselfe for thy sake, sithence he vow chesaffed to come to the last extremitie of all miseries, which is to be geuen vp to the power of deuilles. And because this was the paine, that was due to thy synnes, it pleased him to put euen himselfe to this paine, that thou mightest remaine quite and free from the same. O holie Prophet, why doest thou wonder, to see almighty God, become inferior to his angells: thou hast now farre greater cause to wonder, to see him geuen vp into the power of deuilles. Vndowtedlie both the heauens, and the earthe, trembled, and quaked, at this so passinge great humilitie, and charitie of our Sauour. So soone as these  
wordes

*Psalm. 2.*

wordes were spoken, foorthwith all that hel-  
lishe rowte, and malitiouse rable of raueninge  
wolves assaulted this most meeke and in-  
nocent lambe, and some verie furiouslye hal-  
led him this waie, and some that waie, each  
one to the vttermost of his power. O how vn-  
gentlie did they handle him? How vncour-  
teouslie spake they vnto him? How manie blo-  
wes and buffettes gaue they him? What a vile  
clamorous cryinge and shewing made they  
ouer him, euen as conquerors vse to doe, when  
they haue obtained there praie. They laye  
holde vpon those holie handes ( which not  
longe before had wrought so manie wonder-  
full myracles) and doe bynde them verie har-  
de, and fast, with certaine roughe, and knot-  
tie cordes: and that in such sorte, that they  
gawle the skinne of his armes, and make the  
verie bloude to springe out. Our sauour be-  
inge thus bounde, they leade him openlie  
through the highe common streates, with  
great despite, and ignominie. O what a stran-  
ge and wonderfull sight is this? Consider now  
with thy selfe what thou wouldest thinke, if  
thou knewest some man of great awthoritie,  
and worthines, and shouldest see him led opē-  
lie by the officers throwghe the commō stree-  
tes, with an haulter tyed about his necke, his  
handes manicled and fast bounde, in a great  
hurlye burlie, and concourse of people, with  
great clashinginge and noyse of men of armes,  
and souldiars gardinge him: Imagine (I saie)

*Meditation for*

with thy selfe, what thou wouldest thinke in this case; and then lift vp thine eies, and behold this Lorde, worthe of so greate reuerence, and honor, that had wrought such wonders in that lande, that had preached such diuine sermons emonge them, whom all the sicke and impotent persons, did honor and reuerence, and besought to haue remedie for all there diseases, and greiffes. Consider now, how they leade him, as one depriued of all authoritie, and put to open shame: partlie goinge, and partlie haled forwardes, and enforced to hasten his pase: not in such wise, as became a man of his grauitie, and personage, but as it liked the outragious furie of his vnmercifull ennemies, and the desire they had to pleasure the Pharasies, who had so great a lōginge to haue that praie within there grypes. Consider our sauour well, how he goeth in this dolefull waie, abandoned of his owne disciples; accompanied with his ennemies: his pase hastened and disordered: his breathe in a maner gone: his colour changed: his face chafed, and inflamed, by reason of his so quicke, and hasty passage. And yet in all this euill entreatinge of his person, beholde the modest behauiour of his countenance, the comelye grauitie of his eies, and that diuine resemblance which in the middest of all the discourtesies in the worlde coulde neuer be obscured. Ascende also yet a little higher, and consider diligently what he is, whom thou seest thus led, and caried

caried awaye, with such great contumelie and dishonor. This is he, that is the worde of the father: the euerlastinge wisdome: the infinite vertu: the cheefe goodnes: the perfect felicitie: the true glorie: and the cleare fountaine of all beawtie. Consider then, how for thy saluation and redemption, vertu is here tyed with bandes: innocēcie apprehēded: wisdome flowted, and lawghed to scorne: honor contemned: glorie tormented: and the cleare welspringe of all bewtie trowbled with weeping, and sorowe. If Helie the preist felt such an inward greiffe, when the Arcke of the testament was taken, that beinge astonished therewith, he fell from the seate, wherevpon he sat, and brake his necke, and forthwith gaue vp the Ghost? How owght a Christian soule to be greiued, when he seeth the arcke of all the treasures of the wisdome of almightie God, led, and taken in the possession of such vnmercifull and cruell ennemies? The heauens and earthe *Psalm. 68.* praise him therefore, and all that is in them, for he hath harde the cries of the poore, and hath not despised the sorowfull bewailinges of his afflicted, that were in captiuitie, but was content to be taken captiue him selfe, to deliuer them out of their thraldome, and to set them at libertie.

*Meditation for*  
**OF THOSE THAT DOE SPI-**  
**RITVALLIE BYNDE THE HAN-**  
*des of our Saviour Christ.*

§. III.

**V**HEREFORE ( o most gentle, and  
 sweet sauiour ) sithence it was thy  
 blessed will , and pleasure, to be  
 bownde, to the intent, thou mightest  
 by thy bandes loose vs, and deliuer vs from  
 our captiuetie: I most hūblie beseech thee, euē  
 by the bowells of thy tēder mercie, that caused  
 thee to abase thy selfe after this sort, that thou  
 wilt not suffer me to cōmit anie such great wic-  
 kednes, as to bynde thy hādes, as the Iewes did.

For it is not the Iewes onely, that doe bin-  
 de thy handes, but whosoēuer maketh resi-  
 stance against thy holie inspirations , and will  
 not goe whither thou wilt gwyde, and conduct  
 him, but refuseth to accept that grace, which  
 thou doest most mercifully offer vnto him.

who so gi-  
 ueth anie  
 scādale to  
 his neigh-  
 bour, bin-  
 dethe Chri-  
 des handes.

That man likewise bindeth thy handes,  
 that geueth anie scandalous offence vnto his  
 neighbour, and by his euill exāple, and nowgh-  
 tie cōnsell, withdraweth him from his godlie  
 purposes, and so hindereth the good worke,  
 that thou diddest beginne to worke in him.

The mistrustfull, and incredulous persons  
 also, doe binde O Lorde the handes of thy  
 liberalitie, and clemencie. For like as confi-  
 dence openeth the handes of thy grace: euen-  
 so doth incredulitie, and mistrustfulnes close  
 them

the vp, and binde the: accordinge to the sayinge of the Euangelist, that thou couldest not doe manie vertues, and miracles in thy countrie, by reason of the incredulitie of the inhabitantes therein. *Math. 13.*

Moreouer, the vngratefull, and negligent persons, do binde thy handes o Lorde, and doe put an impediment to let the workinge of thy grace: the one, because they render not thanks vnto thee, for the grace, they haue receaued: and the other, because they will not vse the grace, that is genen vnto them, but doe kepe it idell, and vnoccupied, without takinge anie benefite, or commoditie of the same. *The vngratefull and negligent persons doe bynde*

Last of all, those that become vainglorious, and prowde, by reason of the graces, thou hast geuen them, doe also most stronglie binde thy handes. For by this offence they make themselues altogether vnworthie of thy grace. wherefore it is not reason, that thou shouldest continewe to be beneficiall vnto such persons, as take occasion thereof, to become more vaine: neither is it semelie, that thou shouldest bestowe the treasures of thy grace vpon such a one, as yeeldeth not to thee againe the tribute of glorie: but doth rather like a traitor, and robber, waxe insolent, and vauntinge, with the same, and vsurpeth to himselfe the right, and prerogatiue of glorie, that apperteineth vnto thee alone. *Christes handes.*

I might saie also, O Lord, that those talkers, and pratlers, that kepe not secret such

*Meditation for*

consolations, and spiritual sealings, as thou geuest them, doe likewise binde thy handes: for like as wise, and discrete men, will not communicate their secretes anie more vnto them, whom they haue fownde vnfaithfull in publisheing them abroad: euen so doest thou also manie times leaue, to make those persons partakers of thy secretes, who without anie cause doe publishe, and reueale the to others, and take occasion thereby, to make them selues more vaine.



W E N S D A I E I N T H E  
M O R N I N G E.



**T**HIS Daie, (when thou hast made the signe of the Crosse and prepared thy selfe hereunto,) thou hast to meditate vpon the presentation of our sauiour before the busshopes, and Iudges. First, before Annas. Secondly, before Caiphas. Thirdlie, before Herode. Fourthlie, before Pilate. And afterwarde, how he was most crewellie whipped and scourged at the piller.

T H E



*Omnes qui pie volunt uiuere in Christo Iesu,  
persecutionem patientur. 2. Timoth. 3. 12.*

*The text of the holie Euangelistes.*



**V**HEN our sauiour was [Joan. 18.]  
brought before Annas  
the highe preist, he de-  
maunded him of his  
Disciples, and of his doctrine. Ie-  
sus answered him, and said: I spa-  
ke openlie to the worlde, I euer



taught openlie in the sinagoge,  
and in the temple, whither all the  
Iewes resorte continually, and in  
secrete haue I said nothings. why  
askest thou me? Aske them that  
harde me, what I said vnto them.  
when he had spoken these wordes,  
one of the officers, that stoode  
by, smote Iesus with his hande,  
sayinge. Answerest thou thus the  
high preist? Iesus answered him.  
If I haue euill spoken, beare wit-  
nes of the euill: But if I haue well  
spoken, why smytest thou me.

*Marc. 14.*

*Math. 26.*

And Annas sent him bownde  
vnto Caiphas, where the doctours  
of the lawe, and the auncientes  
of the people were gathered to-  
gether. And the highe preist, and  
the Scribes, and the whole coun-  
cell, sough for false witnes against  
Iesus, to put him to death, but  
foun-

fownde none, thowghe manie  
false witnessses came thither, but  
theire witnes agreed not together.  
But at the last, came two false wit-  
nesses, and said. This man said. I  
can destroie the temple of God,  
and builde it vp againe in three  
daies. Then the cheife preist' aro-  
se, and said to him: I coniure thee,  
in the name of the liuinge God,  
that thou tell vs, whither thou  
be Christ the sonne of God. Ie-  
sus said to him. Thou hast said it.  
Neuerthelesse I saie vnto you. He-  
reafter shall ye see the sonne of  
man sittinge at the right hande  
of the power of God, and come  
in the clowdes of the heauen.  
Then the high preist rent his clo-  
thes, sayinge: He hath blasphem-  
med, what neede we anie more  
witnessses? Beholde, ye haue nowe  
harde

harde his blasphemie. what thinke ye? They answered, and said, he is worthie to die. Then spat they in his face, and buffeted him, and others gaue him blowes on his face, sayinge. Areede O Christ, who is he, that smote thee.

*Luc. 23.*

The next daie in the morninge, the whole multitude of them arose, and led our sauiour vnto Pilate. And they beganne to accuse him, sayinge: we haue fownde this man peruertinge the people, and forbiddinge to paie tribute to Cæsar: sayinge: that he is the kinge Messias. And Pilate asked him, sayinge: Art thou the kinge of the Iewes? And he answered him, and said: Thou saiest it. And when he was accused of the cheife preistes, and elders, he answered nothings. Then said Pilate

late vnto him. Hearest thou nor,  
how manie thinges they laie a-  
gainst thee? But he answered him  
not to one worde, insomuch that  
the president meruailed greatly,  
Then said Pilate to the highe prei-  
stes, and to the people. I finde no  
fault in this man. But they were  
more fierce, sayeing: He moueth  
the people, teachinge throwghout  
all Iudea, beginninge at Galilee  
euen to this place.

Now when Pilate heard of Ga-  
lilee, he asked whether the man  
were of Galilee borne. And when  
he knewe he was of Herodes iuris-  
diction, he sent him to Herode,  
who was also at Ierusalem in tho-  
se daies. And when Herode sawe  
Iesus, he was exceidinglie gladde.  
For he was desirous to see him of  
a long season, because he had

*LUC. 23.*

*Meditation for*

hearde manie thinges of him, and trusted to haue seene some signe done by him. The highe Preistes and the Scribes stoode forthe, and accused him vehementlie. And Herode with his men of warre contemned and mocked him, and put a white garmente vpon him, and sent him againe to Pilate.

*Math. 27.*

And by reason of the solemnitie of the feast of Easter, the president was wonte then of custome to deliuer vnto the people a prisoner, whom they woulde demaunde. And there was at that time a notable malefactor in prison, called Barrabas. When they were then gathered altogether, Pilate saied vnto them: Whether of the two will ye that I let lose vnto you, Barrabas, or Iesus, that is called Christe? And they answered:

red: Not this man, but Barrabas. *Luc. 23.*

This Barrabas was cast into prison  
for a certaine insurrection, and  
murder, committed in the cittie.

Then said Pilate vnto them: What  
shall I doe then with Iesus, that

is called Christ. They cried *Math. 27.*

all: let him be cruci-

fied. Then Pilate

tooke Iesus,

and scour-

ged him.

I .ij



*Meditation for*

MEDITATIONS VPON  
THESE POYNTE  
OF THE TEXT.

**M**ANIE thinges hast thou (O my soule) this daie to contemplate, and consider. This daie must thou accompanie our Sauour to manie stations, vnlesse thou intend to runne awaie with his disciples: or ells feelest thy feete ouer heauie to treade those pathes, which our Sauour vowchsafed to treade for thy sake. This daie is he brought fyue times before diuers Iudges, and for thy sake is euill entreated in each of their howses, and paieth that, which thou hast deserued. In one howse he is buffeted: in an other spitted vpon: in an other mocked, and scorned: in an other whipped, and crowned with thornes, and condemned by an vniust sentence to a most cruell death. Consider whether these stations be not of force to breake and ryue thy hart, and to make thee to goe barefoote with him, with the bloude runninge about thy feete.

How our  
Sauour  
was led to  
the howse  
of the  
Bisshoppe  
Annas.

Let vs goe then to the first station, which was in Annas howse, and marcke there, how whilest our Sauour answered verie courteouslie vnto the demaunde, that the Bisshoppe made vnto him concerninge his disciples, and doctrine, one of those wicked caytifes that

that stood there by, gaue him a great blowe vpon the face, sayeing: *Answerest thou thus the* Iohn. 18.  
*Bisshope. Vnto whom our sauiour verie gentle*  
*lie answered: If I haue spoken euill, shewe me*  
*wherein, and if I haue spoken well, why strykest*  
*thou me?*

Consider here now (ô my fowle) not onely the myldnes of this gentle answer, but also that diuine face, which beareth the print, and is changed verie red in colour with the force and violence of the blowe. Consider also that most constant and modest looke of his clear eies, which were nothinge at all distempered in that so feirce and shamefull assault. Consider withall that most holie fowle, that was inwardlie so humble and readie to haue turned the other cheeke, if the naughtie wretched caitiffe had required it. O cursed and vnfortunate hande, that durst thus stryke and beraye that diuine face, before whose reuerent aspect the verie heauens doe stowpe, and bowe! At whose maiestie euen the Seraphines and all thinges created do tremble, and quake! What sawest thou in him, that thou shouldest thus be prouoked to disfigure him, who is the liuelie Image of the glorie of the father? What moued thee to vse this dispirefull kinde of most villeyinous reproche Psal. 44. 3.  
vnto him, who is the most bewtifull emonge all the sonnes of men.

But this was not the last iniurie our Sa- How our  
uiour suffered that night: For from the howse Sauour  
was led to



*Meditation for*

the howse  
of bisshop-  
pe Cai-  
phas.

*1. Pet. I. 12.*

A wouder-  
full exam-  
ple of hu-  
militie, and  
patience in  
our Sa-  
uiour.

of Annas, they leade him to the howse of the  
Bisshoppe Caiphas, whither reason woulde  
that thou shouldest goe with him to kepe  
him companie: and there shalt thou see the  
sonne of iustice darkened with an Eclipse, and  
that diuine countenance defiled most vnre-  
uerentlie with spittell, which the Angells  
desire to beholde. For when our Sauour  
was coniured in the name of the father to  
tell them what he was, he answered treulie vn-  
to their dematunde, as it was meete he shoul-  
de: but those wicked men that were so vt-  
terlie vnworthie to heare such a highe and ex-  
cellēt answere, beinge blinded with the bright-  
nes of so great light, assaulted him like mad  
dogges, and disgorged vpon him all their  
malice, and furie. There each one to the vter-  
most of his power geueth him buffettes, and  
strokes: There they spitte vpon that diuine  
face with their diuelishe mowthes: There  
they hoodwinke his eies, and strike him on  
the face, scoffinge and Iestinge at him, saye-  
inge: *Acreede, who hath smitten thee?* O mer-  
uailous humilitie and patience of the sonne  
of almightie God: O beawtie of the angells!  
Was that a face to spit vpon? Men vse com-  
mōlie when they are prouoked to spit, to tour-  
ne awaie their face towardes the fowlest cor-  
ner of the howse: and is there not to be fown-  
de in all that pallace a fowler place to spit in,  
than thy face O sweete Lorde? O earthe, and  
affhes, why doest thou not humble thy selfe

at

at this so wonderfull example? How is it that there shoulde yet remayne in the worlde anie token of pryde, after this so great and meruailous example of humilitie? Almighty God holdeth his peace whilest he is spitted vpon, and buffeted; the angelles and all creatures holde their hands, and reuenge not the injuries done vnto their creator, beholdinge him thus contemned and reuyled with most dispitfull reproche, and villanie: and yet thou beinge a poore feelie miserable worme, turmoilest the worlde vp side downe, with malicious chyinge, brawlinge, and fightinge, in case thou be but touched in anie smalle poynte apperteyninge to thy estimatiō? Why wonderest thou (ô man) to see Almighty God thus beaten, and euill entreated in the worlde: sith the verie cause of his comminge was to cure the pryde of the worlde? If the sharpenes of the medecine doe cause thee to wonder: consider the greatnes of the wounde, and thou shalt see, that such a wounde required so sharpe a medecine as this was: espetiallie consideringe that all this notwithstandinge, the wounde is not yet whole. Thou wonderest to see how almighty God hath humbled himselfe: And I wonder to see thee (for all this example) so prowde and insolent in all thy talke, dealinges, and behauour, seinge almighty God hath so humbled himselfe, to teache thee to be humble. Thou wonderest to see almighty God thus to abase himselfe vnder

*Meditation for*

the dust of the earthe, and I wonder to see, that dust and earthe for all this aduauunceth it selfe about the heauens, and woulde be honoured about almightie God himselfe.

How is it then, that this so wonderfull example sufficeth not to subdue the pryde of the worlde? The humilitie of Christ was sufficient to ouercome the harte of God, to procure his fauour, and to make him become gentle and mylde towards vs. And shall it not suffice to ouercome thy harte, and to make it humble and meike? The angell saied to the Patriarcke Jacob: *Thou shalt no more be called Iacob, but Israell shalbe thy name. For seinge thou hast bene mightie against God, how much more shalt thou be mightie against men?* If then the humilitie and meikenes of our Sauour Christ preuailed against the furie, and wrathe of almightie God: why doth it not preuaile against our pride? If it were able to pacifie and appease so mightie a hart, as the hart of almightie God, beinge then angrie with vs, why doth it not alter and mollifie our stubborne hartes? Suerly I am at my wittes ende, and verie much astonished, yea it passeth my reason to consider how this so great patience ouercommeth not thy anger, how this passinge great abasinge aswageth not thy pride, how these violent buffettes beate not downe thy presumption, and how this deepe sylence emonge so manie iniuries is not of force to make thee leaue of thy quarrellinges, and troublesome sewtes in lawe, where-  
with

with thou vexest and turmoylest thy neighbours about the vile mucke and transitorie pelfe of this worlde. It is a meruailous great wonder to see how almightie God would by meanes of these so terrible iniuries ouerthrowe the kingdome of our pride: and it is also greatlie to be meruailed at, that notwithstandinge all this, there remaineth yet a freshe liuelie memorie of Amelec vnder the heauens, and that to this daie the relikes of this wicked generation doe for all that remayne, and continewe. 4 Reg. 15.


Now therefore ô sweete Iesus I beseech thee to cure in me with the example of thy great humilitie, the follie of my vaine arrogancie, and pryde. And forsomuch as the greatnes of thy woundes doe geue me playnlie to vnderstand, that I haue great neede of a helper, let it euidently appeare by the operation of thy grace and remedie in me, that I doe now presentlie enioye the benefit of the same.



*Meditation for*  
**OF THE VEXATIONS AND**  
**TROVBLES OVR SAVIOVR SVF-**  
*fered the night before his Passion: and*  
*of the denyall of S. Peter.*

§. II.

*Luc. 22. 63.*

 **C**ONSIDER after this, what troubles our sauiour suffered in that dolefull night, when the souldiars that had him in custodie, mocked and lawghed him to scorne (as S. Luke saith,) and vsed as a mean to passe awaie the sleepines of the night to scoffe and ieste at the Lorde of maiestie. Consider now (ô my sowe) how thy sweete spowle is set here as a marcke, to receiue all the strokes and buffettes they could geue him. O cruell night! O vnquier night, in which thou (O good Iesus) tookest no rest at all, neither did the souldiars repose them selues, but accompted it euen a pastyme and recreation to vexe, and torment thee! The night was ordeined for this ende, that all creatures shoulde therein take their rest, and that the senses and members that are wearied with the toyles and labours of the daie, might be refreshed, and relieved: but these wicked men vse it now as a fit tyme to tormente all thy members, and senses, strykinge thy bodie, afflictinge thy sowe, bindinge thy handes, buffettinge thy cheekes, spittinge in thy face, and lugginge thee by the eares, that at such time as all members are wonte to take their rest,  
all

all thy members might be in great paine, and trouble. O how farre do these mattins differre from those, which the orders of angells sounge at the same time in heauen vnto thee! There they synge, Holie, Holie: but here these caitifes crie out: put him to death: put him to death: crucifie him: crucifie him. O ye angelles of Paradife, that heard both these voices, what thoughte ye, when ye sawe him so despitefullie contemned in earth, whom ye honoure with so greate reuerence in heauen? What thought ye, whē ye sawe almightie God himselfe suffer such despites euen for their sakes, who did all this villanie vnto him? Who hath euer heard of such a kinde of charitie, that one woulde suffer death to deliuer the verie same persons from death, that were the procurers of his death? Assuredlie, the malice of man coulde not anie further extend it selfe in committinge a more wicked deede, than thus to presume to laie handes vpon almightie God him selfe: neither coulde the goodnes and mercie of almightie God appeare more plainlie in anie thinge, than in this, that he was content to suffer such a cruell death for that verie creature that conspired his deathe.

The painfull greifes and turmoyles of this troublefome night were increased farre the more by the denyall of S. Peter. For he, who was so familiare a frende of our Sauour: he, whom our Sauour chose to see the glorie of his transfiguration: and he, who about all

Of the denyall of S. Peter.

*Meditation for*

Christ promised S. Peter in Math. 16. vers. 18. that he would buyld his Church vpon him. And in Luke. 22. vers. 32. he was bid (after he shoulde repent his denyall) to confirme his brethren. And in Iohn. 21. vers. 17. Christ after his resurrection made S. Peter pastor of all his sheepe.

the rest of his Apostles was honoured and chosen by our Sauour, to haue the pincipalitie and cheife rule of the whole Christian Church: this verie cheife Apostle (I saie,) first before all others, not once, but three seuerall tymes together, euen in the verie presence of his Lorde and master, sweareth and forsweareth that he knoweth him not, and that he wist not who he is.

O Peter, is he that standeth there by thee so wicked a man, that thou accomptest it so great a shame onelie to haue knowen him? Consider, that this is a condemnation of him by thee, before he be condemned by the high preistes: sithence by this deniall thou geuest the worlde to vnderstande, that he is such a maner of man, that euen thou thy selfe doest accompt it as a greate reproche and dishonour vnto thee euer to haue knowen him. Now what greater iniurie coulde be done than this?

Our Sauour then hearinge this deniall turned backe, and behelde Peter, and cast his eies vpon that shepe, which there was lost from him. O looke of wondrous vertue! O silent looke, but yet full of misterie, and signification! Peter vnderstode right well the language and voice of that looke, and althowgh the crowinge of the Cocke was not able to awake his spirites, yet was this able, as indeede it did. For the eies of our Sauour Christe doe not onelie speake, but also worke, as it plainlie ap-

appeared by the teares of Peter, which albeit they gushed from the eies of Peter, yet did they much more proceide from the looke and eies of Christe.

Wherefore when thou shalt at anie time awake againe out of thy sinfull lyfe, and with greife and sorowe call thy sinnes to minde wherein thou hast offended almightie God, thou must vnderstande, that this benefit proceideth from the mercifull eies of our Lorde, which doe then looke vpon thee. The Cokes had alreadie crowed, but Peter remembered not himselfe, because our sauour had not as yet looked vpon him. But when our Sauour Christ looked vpon him, then he remembered him selfe, and repented and bewailed his offence. For the eies of Christ doe open our eies, and those are the eies that doe awake such as are a-sleepe.

The holie Euangelistes S. Mathew and S. Luke saye, that Peter went out forthwith, and wept bitterlie: to geue thee to vnderstande, that it is not enowghe for thee to be sorie, and bewaile thyne offence, but that it is requisite also to auoyde and eschewe the verie place and occasions of sinne. For otherwise to lamente and be sorie alwaies for thy sinnes, and alwaies to reiterate and commit the same sinnes againe, is to prouoke alwaies the wrathe and anger of almightie God against thee.

And note well and diligentlie this poynt A disciple esperiallie, that the principall sinne that Peter of Christ

Math. 26. 75

Luc. 23. 62.

Peter after

his deniall

of Christe

wente forthwith

out of the

place, and

wepte bitterlie.



*Meditation for*

must not  
be asha-  
med, nor  
afearde, o-  
penlie to  
confesse  
Christ, and  
his Catho-  
like reli-  
gion.

had committed, was for that he shronke backe, and feared to be accompted one of Christe his disciples: and in this his doinge he is saied to haue denied Christe. Now if this be to denie Christe, how manie Christians (trowe ye) maye ye now finde in the worlde, that doe after this sorte denie Christ? Alas! how manie be there at this daye that refuse to confesse their synnes, to communicate, to praye, to talke of God, and of spirituall matters, to vse conuersation with suche as be good, and vertuous, and to suffer iniuries, and trowbles, because the worlde shoulde not the lesse esteeme them, or haue them in contempte for the same? And what is this els, but euen to be ashamed to appeare to the worlde to be a disciple of Christe, and a keper of his commaundementes? And what is this els, but to denye Christe, as S. Peter denied him, when he was ashamed to be accompted his disciple? What other thinge maie those that behaue them selues after this sorte hope and looke for at the dreadfull daie of Iudgment, but that punnishment and sentence threatened by our sauiour Christe himselfe: sayeing: *He that is ashamed to be accompted my disciple before men, the sonne of the virgin wilbe ashamed to acknowledge him as one of his, when he shall come in his maiestie, and in the maiestie of the father, and his holie Angelles.*

Luc. 9. & 12.  
Math. 10.  
Marc. 8.  
2. Tim. 2.

HOW

Wensdaie morninge.

72

# HOW OVR SAVIOVR WAS BROWGHT BEFORE KINGE

*Herode, and mocked and accompted for a  
foole by him, and his covertiers.*



*Si mundus vos odit, scitote quia ego priorem vobis odio habui. Iohan. 15. 18.  
Autem Reges et presides stabitis propter me in testimonium illis. Marc. 13. 9.*

**W**HEN this painfull and trouble-  
some night was ended, they led our  
Sauiovr forthewith to the howse  
of Pilate the president. And Pila-  
te ( vnderstandinge that he was  
borne in Galilee,) sent him vnto Herode, that  
was kinge of that countrie, who tooke him

*Meditation for*

for a foole, and as such a one caused him to be appareiled in a white garmente, and so returned him backe to Pilate againe.

Whereby it appeareth, that our Sauour was taken in this worlde not onelie for a malefactor, but also for a verie foole. O misterie worthie of great reuerence! The principall vertue of a Christian man is not to make anie accompte of the iudgementes and reputations of the worlde. Wherefore thou hast here (good Christian brother) an occasion geuen thee, whereby to learne this heauenlie philosophie, and by this example to comforte thy selfe, whensoever thou shalt see thy selfe to be vniustlie despised, mocked, and persecuted of the worlde. For the worlde cannot doe thee anie iniurie, nor beare false witnes against thee, but it hath done the like vnto our Sauour Christe before. He was accompted as a malefactor, and stirrer of sedition, and for such a one they accused him before the iudges, and accordinglie demaunded sentence of deathe vpon him: He was taken to be a nigromancer, and as one possessed with a deuill, and so they saied, *That in the power of Belzebub he cast out diuelles*: He was taken for a glutton, and great eater, and so they reported him, sayeing: *Beholde this man is a glutton, and a drincker of wyne*. He was taken for a man of euill behauiour, and as one that kepte euill companie, sayeing: *That he kept companie with publicans, and sinners, and that he did eate with them.*

Our sauiour  
Christe  
is a good  
exāple vnto  
vs, not  
to make  
anie accōpte  
of the  
iudgementes  
and estimations  
of the worlde.

*Luc. 23. 2.*

*Luc. 11. 15.*

*Math. 9. 34.*

*Math. 9. 34.*

*Math. 11. 19.*

*Ioan. 8. 48.*

*Marc. 2. 7.*

them. He was taken as one, that was come of a wicked generation, and of a naughtie race: and so they tearmed him; sayeing: *Thou art a Samaritane, and art possessed with a deuill*: He was taken for an hereticke, and blasphemers: and so they said, that he made him selfe God, and forgaue synnes as God. There wanted nothing els, but after all this, to accompt our Sauour as a foole, and so is he now taken: And that not of euerie common person, but euen of the rufflinge nobilitie, and gentlemen, ye and of the chieffest counsellors, magistrates, and officers, in kinge Herodes cower. And so they apparell our Sauour like a foole, that he might be also taken of all men for such a one. O wonderfull humilitie of our sweete sauiour Christe? O example of all vertue? O comfort of all troubled, and persecuted Catholics? Wherefore o thou Christian, that art persecuted by Turckes, Moores, or heretickes, for thy publicke zealous profession of the Catholike religion, be of good comfort, as a trewe Christian ought to be, in-bearinge patientlie, and willinglie, thy crosse in this worlde, as a faithfull disciple of our Sauour Christe. And to the intent thou maist make the lesse accompte of the iudgmentes, and estimations of the worlde, and verie euidentlie perceiue, how foolish he, and franticke the worlde is, in his sayeinges, doinges, opinions, and iugmentes, fixe thyne eyes vpon this liuelie purtraiture of all vertues: looke vpon this

A singuler  
cōfort for  
al troubled  
and perfec-  
tured Ca-  
tholickes.

*Meditation for*

generall comforte of all miseries: and beholde here, how the wisdom of almightie God is holden for follie: vertu for vice: truthe for blasphemie: temperance for glottonie: the peace maker of the worlde, for a seditious disturber of the worlde: the reformer of the lawe, for a breaker of the lawe: and the iustifier of sinners, for a sinner, and a follower of sinners.

In all these goinges, and comminges, and in all these demaundes, and answeres made before the Iudges, consider diligentlie, and note the constancie, and modestie of our sauiour: the grauitie of his countenance: and the integritie of his minde: which was neuer ouercome, nor once dismaied, for all these great conflictes. And when he sawe him selfe in the presence of so many officers, and Iudges, sittinge in their Iudgmente seates: when he sawe him selfe in the midst of so manie iniurious villanies, and furious blowes, and in such a confusion of outcries, and clamours, thundered out vehementlie by the accusers, and conspirers of his death: when he sawe him selfe in such a thronge of outragious and cruell enemies, his death and Crosse standinge (as it were) presente before his face: when our sauiour (I saie) sawe himselfe thus tossed, and turmoyled, vp, and downe, with so many tempestuous waues, and blusteringe stormes of all aduersitie, and persecution, it was wonderfull to beholde his constancie, his  
pa-

patience, and his temperance, insomuche as what so euer he did, or spake, made a plaine demonstration of a noble harte, and couragious minde in him. There came no one bitter, or sharpe worde, out of his mowthe: He neuer yeelded, or submitted himselfe so much as to frame anie maner of supplication, or intreatie to his ennemies for his life: neither shed he anie one teare, or made anie lamentation vnto them, in that behalfe. But in all pointes, and respectes, he obserued such a comelie grauitie, and maiestie, as was seemelie for the dignitie of so highe, and worthie a personage. What sylence kept he emonge so manie, and those so false accusations? How circumspecte was he in his wordes, when so euer he spake? How wiselie behaued he him selfe in all his answeres? To conclude, such was the forme and shewe of his countenance, and minde, in these his trowbles, that euen that alone, with out anie further testimonie might haue sufficed to iustesie his cause, if the grossenes of their wicked, and malicious vnderstandings, had bene able to conceaue the highnes, and excellencie, of such a prooffe.

*Meditation for*  
**OF THE CREWELL SCOUR-**  
**GINGE, AND WHIPPINGE OF**  
*our Saviour at the pillar.*



*Communicantes Christi passionibus gaudent; ut et in  
 reuelatione glorie eius gaudentis oculantes. 1. Petr. 4. 13.*

§. III.



**A**FTER all these iniuries, con-  
 sider what scourginges and  
 whippings our sauiour suffe-  
 red at the pillar. For when the  
 Iudge perceaued that he was  
 not able to pacifie the furious rage of those  
 his

his most cruell ennemies, he determined to punnishe our sauiour with such a seuerer kinde of punnishment, as might suffice to satisfie the malicious outrage of such cruell hartes, that they beinge contented therewith shoulde cease, and seeke no more after his death.

This is one of the greatest, and most wonderfull sightes, that euer was seene in the worlde. Who woulde euer haue thought, that whippes, and lasses, shoulde haue bene laide vpon the shoulders of almightie God. The Prophet Dauid sayeth: that the place of *Psalm. 90.* thy habitation o Lorde is most highe, and that there shall none euell approche neere vnto thee: he saith that there shall no whippe be felt in thy tabernacle. Now what thinge is farther from the highe maiestie and glorie of almightie God, than to be villaynously whipped, and scourged? This is suerlie a ponnishment rather for bondslaues, and thieues: yea it was accompted generallie so vyle, and infamous, that in case the offender were a Citizein of Rome, though his offence were neuer so haynous, he was thereby quitte, and exempted, from that most slauiſhe, and villeynous kinde of ponnishment. All which notwithstanding, beholde here, howe the Lorde of the heauens, the creator of the worlde, the glorie of the angells, the wisdom, power, and glorie of the liuinge God, vowchsafeth for our sakes to be ponnished



*Meditation for*

*Luc. 2.*

with whippes, and scourges? Certainlie I doe beleue, that all the orders of angells were wholie amased, and astonished, when they behelde this so strange, and wonderfull sight: and that they adored and acknowledged the vnspokeable goodnes of almightie God, which was verie manifestlie discovered vnto them in this acte. Wherefore, if they filled the aier with highe lawdes, and praises, vpon the daie of his natiuitie, when as yet they had seene nothinge els, but onelie the swadlinge clothes, and the manger, where he was layde. What did they now (trow ye) when they behelde him so villainouslie and most cruellie whipped, and scourged at the pillar. Consider thou therefore (o my fowle,) vnto whom this busines apperteyneth much more, than to the angelles: Consider I saye, how much more oughtest thou to be inwardly moued in thy verie hart, with this so wonderfull, and most pietifull dolefull sight of thy sweite sauiour, and to acknowledge vnto him much more humble thanckes, and prayses, for his so passinge great loue shewed hereby vnto thee.

Goe now therefore, and enter with thy spirite into Pilates concistorie, and carrie with thee great store of teares in a readines, which in that place shalbe verie nedefull, to bewaile such thinges, as there thou shalt both heare, and see. Consider on the one side, with what rudenes those cruell, and blouddie tormentors, doe strippe our Sauour of his garments:

mentes: and see on th'other syde, with what humilitie he suffereth himselfe to be stripped by them, neuer so much as once openinge his mowthe, or answeringe one worde to so manie despitefull scoffes, and blasphemous speeches, as they vttered there against him. Consider also what hast they make to bynde that holie bodie to a pillar, that beinge fast bounde, they might fetch theire full strookes more at pleasure, and stryke him where, and how they list? Consider, how the Lorde of angelles, standeth there post alone, emonge so manie cruell tormentors, hauinge on his parte neither frynde, nor acquaintance to entreate, or defende him from iniurie, no not so muche as eies to take compassion vpon him. Marcke now with what furious crueltie they beginne to discharge theire whippes and scourges vpon his most tender fleshe, and how they laie on lasses vpon lasses, strookes vpon strookes, and woundes vpon woundes.

There mightest thou see that sacred bodie, swollen with wheales, all blacke, and blewe, the skinne rent and torne, the blowde gushing out, and streaminge downe on euerie side, throwghout all partes of his bodie.

But aboue all this, what a pittiefull sight was it to beholde that so greate, and deepe open wounde, that was geuen him vpon the shoulders, where cheiflie all theire lasses and strookes did light? Verelie I am perswaded, that that wounde was so large, and deepe,

*Meditation for*

that if they had laid on a little longer, they had discovered the white bones, betwene the blouddie fleshe, and made an ende of his holie life at the pillar, before he had come to the Crosse. To be short, they so strooke, and rente, that most amyable, and bewtifull bodie: they so boſide him, and laid on ſuch loode of ſtrypes, and laſſhes, vpon him: they ſo tormented and filled his bleſſed bodie, with moſt cruell ſtrookes and woundes, that he had now cleane loſt the forme, and ſhape, he had before: yea (and to ſaie further) they ſo fowlie diſfigured him, that he ſcarſelye ſeemed to haue the ſhape of a man. Conſider now o my ſoule, in what a dolefull plight that goodlie and baſhefull yonge man ſtoode there, beinge as he was in that pittiefull caſe, ſo euill intreated, ſo reprochefullie vſed, and ſet out ſo nakedlie to the vtter ſhame of the worlde. Beholde, how that moſt tender, and bewtifull fleſhe, yea euen the flower of all fleſhe, is there moſt cruellie rente, and torne in all partes of it.

*Dent. 25,*

The lawe of Moyſes comaunded, that malefactours ſhoulde be beaten with whippes, and that accordinge to the qualitie of their offences, ſo ſhoulde the number of the laſſhes be: Howbeit with this condition, that they ſhoulde neuer paſſe ſowertie laſſhes, to the ende (ſaieth the lawe) that thy brother fall not downe before thee fowlie torne and mangled: ſeeminge to the lawe maker, that to exceede

ceede this nōber, was a kinde of punishment  
so cruell, that it coulde not stande with the  
lawes of brotherlie loue. But against thee (o  
good Iesus,) that diddest neuer breake the  
lawe of iustice, were broken all the lawes of  
mercie: yea, and that in such sorte, that in  
steede of fowertie lasses, they gaue thee fiue  
thowfande, and aboue, as manie holie fa-  
thers do testifie. If then a bodie woulde seeme  
so fowlie beraied, beinge scourged not pass-  
inge with fowertie strypes: in what plight was  
thy bodie my sweete Lorde, and sauiour, be-  
inge scourged with aboue fiue thowfande stry-  
pes? O ioye of the angelles, and glorie of the  
fainctes, who hath thus disfigured thee? Who  
hath thus defiled thee with so manie spottes,  
beinge the verie glasse of innocencie? Certaine  
it is o-Lorde, that they were not thy sinnes,  
but myne, not thy robberies, but myne, that  
haue thus euill intreated thee. It was euen  
loue, and mercie, that compassed thee abow-  
te, and caused thee to take vpon thee this so  
heauie a burden. Loue was the cause, why  
thou diddest bestowe vpon me all thy bene-  
fittes: and mercie moued thee, to take vpon  
thee all my miseries. Wherefore, if loue, and  
mercie, haue caused thee to enter into these  
so cruell, and terrible conflictes? Who can  
now stande in dowte of thy loue? If the grea-  
test testimonie of loue, be to suffer paines for  
the beloued, what els are each one of thy  
paines, but a seuerall testimonie of thy loue?

The loue  
and mercie  
of our Sa-  
uiour tow-  
ardes vs,  
moued  
him to suf-  
fer suche  
cruell pay-  
nes.

*Meditation for*

Eche one of our fauours paynes be a feuerall testimonie of his loue towards vs.

What' els are all these woundes of thyne, but as it were certaine heauenlie voyces, that doe all preache, and proclaime vnto me thy loue, and require me, to loue thee againe. And if the testimonies be so manie, as the strypes, and blowes were, that thou sufferedst for my sake, who can then put anie dowte in the prooffe, beinge as it is so playnelie auowched, ad proued, by so manie witnesses? What meaneth then this incredulitie of myne, that is not yet conuincd with so manifolde and so great argumentes.

*Ioh. 12.*

S. Iohn the Euangelist wondered at the incredulitie of the Iewes, for that our Lorde wrowght so manye miracles emonge them, for confirmation of his doctrine, and they neuerthelesse woulde not beleue in him. O holie Euangeliste, wonder no more at the incredulitie of the Iewes, but rather at myne. Forsomuch as to suffer paines is no lesse argument to cause me to beleue the loue of Christe, than is the workinge of miracles to cause me to beleue in Christe. If then it be a greater wonder, that after so manie miracles wrowghte by our sauour Christe, his wordes are not yet beleued: how muche more wonderfull is it, that hauinge suffered for our sakes aboue fise thousande strypes, we beleue not yet that he loueth vs.

But what I hall we saie, if to all these strookes, and woundes, which he receaued for vs at the pillar, we adde moreouer all the other paines

paines, and trauaylles of his whole life, all which proceeded of loue? What brought thee downe o Lorde from heauen vnto the earth, but onelie loue? What thing pulled thee out of thy fathers bosome, and layde thee in thy mothers wombe? What thing caused thee to take the garmente of our fraile nature vpon thee, and to become partaker of our miseries, but onelie loue? What thing placed thee in an oxestaulle, and swaddled thee in a manger, and chafed thee into strange countreies, but onelie loue? What thing made thee to carrie the yooke of our mortalitie for the space of so manie yeares, but onely loue? What thing made thee to sweate, to traueill, to watche, to continewe wakinge all the longe nighte, and to passe ouer bothe sea, and lande, seekinge after lost soules, but onely loue? What thing bounde Sampson hande and foote, shaued his heare, spoyled him of all his force, and caused him to be mocked, and scorned, of his ennemies, but onelie the loue of his spouse Dalida? And what thing hath bounde thee our true Sampson, and shaued thee, and spoyled thee of thy force, and strengthe, and geuen thee into thyne ennemies handes, to be so reprochefullie lawghed, spitted, and scoffed at, but onelie the loue, that thou bearest vnto thy spouse the Catholicke Churche, and vnto each one of our sowles? Finallie, what thing hath brought thee to be crucified vpon the tree of the crosse, there to stan-

*Iudic. 16.*

*Meditation for*

de so cruellie tormented from toppe, to toe,  
thy handes nailed, thy syde opened, thy mem-  
bers racked one from an other, thy bodie all  
of a goore bloude, thy vaines exhausted, and  
voide of bloude, thy lippes pale, and wanne,  
thy tonge bitter: to be shorte, all thy bodie  
wholie rente, and torne? What thinge coulde  
haue wrought such a most cruell fowle man-  
geling, and boucherie of thee, as this was,  
but onely loue? O passeinge great loue? o gra-  
tious loue? o loue, seemelie for the great vn-  
speakeable mercie, and infinite goodnes of  
him, who is infinitlie good, and louinge, yea  
wholie loue.

Hauinge therefore so great, and so manie  
testimonies of thy loue (o my sweete Lorde,  
and sauour) as these be, how can I but beleue,  
that thou louest me? Sith it is most certeine,  
that thou hast not changed that most charita-  
ble louinge harte, beinge now in heauen,  
which thou haddest when thou diddest walke  
here vpon the earthe? Thou art not like that  
*Genesis 40.* cuppe bearer of kinge Pharaο, who when he  
sawe him selfe in prosperitie, forgat his poore  
friendes, that he had left in prison: but ra-  
ther the prosperitie, and glorie, that thou  
doest now enioye in heauen, moueth thee to  
haue greater pittie, and compassion, vpon  
thy children, whom thou hast lefte here in  
earthe. Now then, sith it is certaine, that thou  
louest me so much, as I see verie euidentlie  
thou doest, why doe not I loue thee againe?  
why

why doe not I put my whole trust, and affy-  
ance, in thee? why doe not I esteime my selfe  
verie happie, and riche, hauinge euen almigh-  
tie God him selfe, so constante, and louinge  
a frynde vnto me? It is vndowtedlie a great  
wonder, that anie thinge in this life dothe  
make me carefull, and heauie, hauinge on my  
syde so riche, and so mightie a louer, throwghe  
whose handes all thinges doe passe.

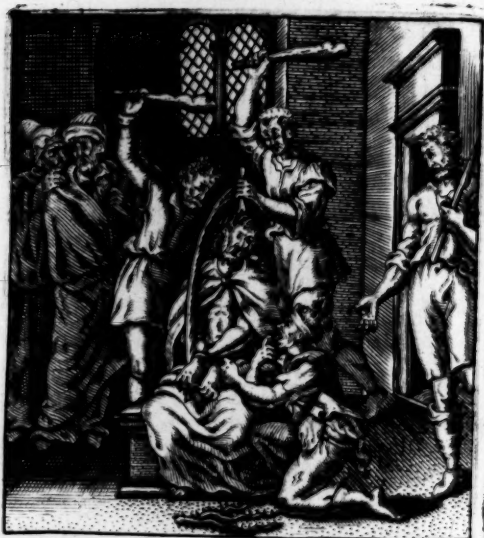


THV R S D A I E  
M O R N I N G E.

**T**HIS daie, (when thou hast  
made the signe of the Crosse,  
and prepared thy selfe hereun-  
to) thou hast to meditate, and  
consider: How our Sauour  
was crowned with thornes: how Pilate said of  
him to the people, *Ecce homo*: Behol-  
de the man: and how he bare the Crosse vpon  
his shoulders.



*Meditation for*



*Christus passus est pro nobis, vobis relinquens  
exemplum, ut sequamini vestigia eius: 1. pet. 2. 21.*

*The text of the holie Euangelistes.*

*Math. 25.  
Marc. 15.*

**W**HEN our Sauour had bene thus whipped ad scourged, the souldiars of the president tooke him into the common haull, and there gathered about him the whole bande. And they

they stripped him, and put vpon him a purple roobe, and platted a crowne of thornes, and put it on his head, and a reede in his right hande. And they bowed their knees before him, and mocked him, sayeing: Haill o kinge of the Iewes: and spitted vpon him, and tooke the reede, that he helde in his hande, and smote him on the head therewith. Then Pilate *Ioan. 19.* went forthe againe, and said vnto them: Beholde I bringe him forthe to you, that ye maie knowe, that I finde no faulte in him at all. Then came Iesus forthe, wearinge a crowne of thornes, and a purple garmente. And Pilate said to them: Beholde the man. Then, when the highe preistes, and officers, sawe him, they cried sayeing: Crucifie him, Crucifie

*Meditation for*

him: Pilate said vnto them. Take ye him, and crucifie him. For I finde no faulte in him. The Iewes answered, and sayed: we haue a lawe, and by our lawe he owght to die, because he made him selfe the sonne of God. Then when Pilate haerde that worde, he was the more afraied, and wente againe into the common hall, and said vnto Iesus. Whence art thou? But Iesus gaue him no answere. Then said Pilate vnto him. Speakest thou not vnto me? knowest thou not, that I haue power to crucifieth thee, and haue power to loose thee? Iesus answered: Thou couldest haue no power at all against me, except it were geuen thee from aboue: Therefore he that deliuered me vnto thee, hath the greater sinne. From thenceforthe Pilate

late sought to loose him. But the Iewes cried out, requiringe to haue him crucified, and their cries preuailed. And Pilate determined to accomplishe their requeste. And he let loose vnto them him, <sup>Luc. 23.</sup> that for an insurrection, and murder, was cast into prison, whom they desired, and deliuered Iesus vnto them, to doe with him, what they would.

And they tooke Iesus, and led <sup>Ioan. 19.</sup> him awaie. And he bare his Crosse, and came into a place, that was called Caluarie. And there follo- <sup>Luc. 23.</sup> wed him a great multitude of people, and of women, which bewailed, and lamented him. But Iesus turned backe vnto them, and said: Daughters of Ieruzalem weepe not for me, but weepe for your selues, and for your children.


*Meditation for*

For beholde , the daies will come , when men shall saie. Blessed are the barren , and the wombes that neuer bare , and the pappes that neuer gaue sucke. Then shall they beginne to saie to the mountaines: falle vpon vs : and to the hilles: Couer vs. For if they do these thinges to the greene tree, what shalbe done to the drye

ME-



MEDITATIONS VPON  
THESE POYNTE  
OF THE TEXT.

OME forth O yee daughters  
of Sion, and beholde kinge Sa-  
lomon with the crowne, where-  
with his mother crowned him at  
the daie of his espousels, and  
vpon the daie of the ioyefulnes of his harte.  
O my fowle, what doest thou? O my harte,  
what thinkest thou? O my tounge, how is it,  
that thou arte become domme? What harte is  
not broken? What hardnes is not mollified?  
What eies can absteine from teares, and la-  
mentation, beholdinge such a pittiefull and  
dolefull sight, as this is? O my most sweete  
saujour, and redeemer, when I open myne  
eies, and doe beholde this dolorous Image,  
which is here set before me, how is it, that my  
harte doth not euen cleaue and rente in sun-  
der, for verie anguifhe and grieve? I see the  
most tender head of my Lorde, and saujour,  
pearced with crewell thornes, at whose pre-  
sence the powers of heauen do tremble, and  
quake: I see his diuine face spitted vpon, and  
buffered: I see the lighte of his goodlie brite  
forehead, obscured: I see his cleare eies  
dimmed, or rather blinded with showers of  
bloude: I see the streames of bloude, tricklin-  
ge downe from his head: which faulle ouer

*Meditation for*

ouer his cies, and stayne the bewtie of his diuine face. How happeneth it ( o Lord, ) that the cruell whippings, thou diddest suffer before, and the death that ensueth, and the great quantitie of bloude that was so cruellie shed, did not suffice, but that the sharpe thornes also shoulde now perforce let out the bloude of thy head, which the whippes and scourges before had pardoned? If thou diddest receaue those reproches, and buffettes, to make satisfaction by them for such blowes, and buffettes, as I through my sinnes haue laid vpon thee, haddest thou not receaued enowghe of them all the night before? If thy death alone was sufficiente to redeeme vs, what neded so manie kindes of most shamefull villanies, and reproches? To what ende were all these newe inuentions, and strange deuises of contempts and mockeries? Who hath euer harde, or red of such a kinde of crowne, or of such maner of tormentes? Out of what harte came this newe inuention into the worlde, that one punnishment shoulde serue in such wise as both to tormente a man, and withall to dishonor him? Were not those cruell tormentes sufficiente, that had bene vsed in all former ages, but that they must also inuent these newe and strange punnishments at the time of thy most bitter passion? I see well ( ô Lorde ) that these so manifolde iniuries were not necessarie for my redemption, ( for euen one onelye droppe of thy most precious

tious bloude was sufficient for the same,) howbeit it was verie conueniente, that they shoulde be so manie, and so greate, that thou mightest thereby declare vnto me, the greatnes of thy loue, and by meanes of them lincke me vnto thee with chaynes, and fetters of perpetuall bonde, and dewtie, and confounde the gaye braueries, and sonde shewes of my pride, and vanities, and teache me thereby to despise the pompe, and glorie of the worlde.

The causes  
why our  
sauiour  
woulde  
suffer so  
manyfolde  
paynes, and  
iniuries,  
for our re-  
demption.

Wherefore o my soule, that thou maist conceaue, and haue somme feelinge of this so dolefull passage, set first before thyn eies, the former shape of this Lorde, and withall the excellencie of his vertues: and then incontinentlie tourne thy selfe, and beholde him in such pitiefull sorte, as he is here represented vnto vs. Consider therefore the greatnes of his former beawtie: the modestie of his eies, the sweetenes of his wordes, his awthoritie, his meeknes, his mylde behauiour, and that goodlie countenance of his, so full of grauitie, and reuerence. Beholde how humble he was towards his disciples: how faire spoken towards his enemies: How stowte towards the prowde: How sweete towards the meike: and how mercifull towards all sortes of persons. Consider how mylde he hath alwaies bene in sufferinge, how wise in answeringe, how pittiefull in his iudgemētes, how mercifull in receauinge sinners, and how free, and bountiefull in perdoninge theire offences.



*Meditation for*

When thou hast thus beholden our Sauiour and delighted thy selfe with beholdinge such a perfect forme : tourne thyne eies and beholde him in this pitiefull plighte, wherein he is here set out, to the worlde, clad in most scornfull wise with an olde purple garmènte, holdinge a reede in his hande in steede of a royall scepter. Beholde that horrible and paynefull diademe of thorne on his head, those hollowe and wanne eies, and that dead countenance. Beholde that strange forme of his, wholie disfigured, and begored with bloude, and defyled with the spittle, which they had besmered all ouer his face. Beholde him in all partes, both inwardelie, and outwardelie, his harte pearced with sorrowes: his bodie full of woundes: forsaken of his owne disciples: persecuted of the Iewes: scorned of the souldiers: contemned of the Bushoppes: baselie reiected of the wicked kinge: accused vniustely: and vterlie destitute of the fauour of all men.

And thinke vpon this, not as a thinge past, but as a thinge presente: not as thoughe it were an other mans payne, but as thoughe it were thyne owne. Imagine thy selfe to be in the place of him, that suffereth, and thinke with thy selfe what a terrible paine it would be vnto thee, if in so sensible and tender a parte as the head is, they shoulde fasten a number of thornes ( yea and those verie sharpe) which shoulde pearce euen to the sculle. But  
what

what speake I of thornes? If it were but one onelie pricke of a pynne, thou couldest hardlie abyde the paine of it. And therefore thou maist well thinke what a sore greuous paine that most tender, and delicate head of our fauour felte at that time, with this strange kinde of tormente.

Wherefore o brightnes of the glorie of the father, who hath thus cruelly delte with thee? O vnspotted glasse of the maiestie of almightie God, who hath thus wholie bespotted thee? O Riuer that flowest out of the paradise of delights, and with thy streames reioycest the Citie of God, who hath troubled these so cleare, and sweete waters? It is my sinnes (o Lorde) that haue so troubled them, and my iniquities haue made them so muddie. Alas poore wretche and miserable caitiffe, that I am. Woo is me, how haue my sinnes bespotted myne owne soule, seinge the sinnes of others haue here so fowlye bespotted and troubled the verie cleare fountaine of all bewtie? My sinnes ô Lorde, are the thornes that pricke thee: my folies are the purple, that scorne thee: my hipochresie ad fayned holines are the ceremonies, wherewith they despise thee: my gaie garmentes, and vanities, are the crowne, wherewith they crowne thee. So that I ô Lorde am thy tormentor, and I am the verie cause of thy paines, and greiffes. The kinge Ezechias, purified the temple, that had bene prophaned by wic-

Our synnes were the onelie cause of all our fauours paynes.

2. Paral. 29.

*Meditation for*

ked persons, and commaunded that all the filthe, that was therein, shoulde be cast into the riuer of Cedron. I O Lorde am this liuely temple, that is prophaned by the diuells, and defyled with infinite sinnes: and thou art the cleare riuer of Cedron, that doest with thy ronninge streames susteine all the bewtie of heauen. In this riuer o Lorde are all my sinnes drowned: In this riuer are my iniquities washed awaie, in somuch as by the merite of that vspekeable charitie, and humilitie, with which thou hast humbled thy selfe, to take vpon thee all my sinnes, thou hast not onelie deliuered me from them: but also made me partaker of thy graces and treasures. For in takinge vpon thee my death, thou hast geuen me thy life, in takinge vpon thee my fleshe, thou hast geuen me thy spirite, and in takinge vpon thee my sinnes, thou hast geuen me thy grace. So that (o my mercifull redeemer) all thy paines, are my treasures, and riches: thy purple clotheth me: thy crowne honoreth me: thy strookes bewtifie me: thy sorowes comforte me: thy angwishes susteine me: thy woundes heale me: thy bloude enricheth me: and thy loue makethe me dronke. And what wonder is it, if thy loue make me dronke, seinge the loue thou barest towards me, was able to make thee also drunken, and to leaue thee like an other Noe to appeare dishonored, and naked, to the open sighte of the worlde

Our sa-  
uiours pay-  
nes are our  
treasures,  
and riches.

*Genf. 5.*

de

*Thursdaie morninge.*

85

de. The purple of bourninge loue causeth  
thee to fasteyne the purple of shame, and  
reproche: the earnest zeale thou hast of my  
profit, and furtherance, causeth thee, to  
be contente to holde this reede in  
thy hande: And the compassion  
thou hast of my losse, and  
damnation, moueth thee  
to beare this dolo-  
rous crowne of  
ignominie  
vpon thy  
head.



Meditation for  
**OF THOSE WORDES**  
**OF THE GOSPELL,**  
**ECCE HOMO:**  
*Beholde the man.*



*Opprobrium hominum, et abiectio plebis. psalm. 22. 7. In  
 mundo pressuram habebitis: sed confidite, ego vici mundum. ioh. 16. 33*

§. II.



**V**HEN they had thus crowned,  
 and scorned our Sauour: the  
 Iudge tooke him by the han-  
 de, in such euill plight, as he  
 was, and leadinge him out to  
 the sighte of the furious people, said these

wor-

wordes vnto them: ECCE HOMO, Beholde the man. Whiche is as much as if he had saied. If for enuie yee seeke his deathe, beholde him here in what a pittiefull, and dolefull case he is. A man vndowtedlye not to be enuied, but to be pittied. If you were affrayed least he shoulde haue become a kinge, beholde him here so wholie disfigured, that scarcelye he seemeth to be a man? Of these handes so faste, and stronglie bounde, what cause is there, why ye shoulde feare? Of a man in this wise so sore whipped, and scourged, what woulde ye require more?

By this maist thou vnderstande (ô my soule) in what a lamentable case our Sauour was at his goinge out of the iudgement haille, seinge that euen the Iudge himselve verelie believed that the pittiefull case in which he was, mighte haue suffised to mollifie, and breake the vnmercifull cruell hartes of his enemies, Whereby thou maist well perceauce, what a dangerous, and vnseemelie thinge it is, for a Christian, not to haue compassion of the most gricuous, and bitter paines, and sorowes, of our sauour: seinge they were so great, that they were able (as the Iudge was perswaded) to mollifie those most sauage and cruell stonye hartes of the Iewes. Where loue is, there is also sorrowe. How can he then saie, that he loueth our Sauour Christe: that beholdinge him tormêted in this most pittiefull, and dolefull plighte, hath no cōpassion of him?

who so loueth Christ taketh greefe and compassiō of his bitter paynes and sorowes.

*Meditation for*

And if it be so wicked a thinge not to haue compassion of our Sauour Christ, what a heynous matter is it to encrease his paines, and martirdomes, and to adde thereunto sorowe, vpon sorowe? Suerlie there coulde not be anie greater crueltie in all the worlde, than after that the Iudge had shewed our sauour Christ vnto them so pittiefullye berayed, for his ennemies; to answere with such cruell wordes: *Crucifige: Crucifige: Crucifie him: Crucifie him:* Now if this was so great a crueltie in the Iewes, what a crueltie is that in a Christian, who in his deedes and workes saiethe euen as much as the Iewes did, althowgh he expresse it not in wordes. For dothe not S. Pawle saie? *That he that sinneth, crucifieth the sonne of God againe.* Forso much as towchinge his parte, he doth a thinge whereby he woulde binde him to dye againe, if his former death had not bene sufficient. How is it then (ô Christian) that thou hast thy harte, and handes, readie bent, to crucifie our Lorde and redeemer, so often tymes in this wise with thy sinnes? Thou owgh-test to consider, that like as the Iudge presented that so pittiefull forme to the Iewes, supposinge there was none other more effectuall meane, to withdrawe them from their furie, than that dolefull sight: euen so the heauenlye father presenteth that same dolefull sighte daily vnto all sinners: meaninge thereby, that in verie dede there is none other more effectuall meane, to withdrawe them

*Heb. 6.*

The wyc-  
ked Chri-  
stians doe  
as it were  
crucifie  
Christ a-  
gain, by  
theire euill  
and synne-  
full wor-  
kes,

them from sinne, than to let before them this so pittiefull a forme. Make acompre therefore, that euen now the heauenlie father laieth also the same pittiefull forme of his most deere, and onelie begotten sonne before thy face, and that he saith vnto thee:

ECCE HOMO: *Beholde the man*: As though he shoulde saie: Beholde this man, in what a dolorous case he standeth, and remember withall, that he is God almightie, and that he standeth in this most dolefull, and lamentable plighte, as here thou seest him, not for anie other cause, but for the verie sinnes of the worlde. See into what plighte God is brought by the sinnes of man. Consider, how necessarie it was to satisfie for sinne. And consider also, how abhominable and horrible a

thinge sinne is in the sight of almightie God: seinge it so disfigured his owne onelie sonne, to destroye it. Consider moreouer, what a fore reuenge almightie God will take of a sin-  
 How ab-  
 hominable  
 a thinge  
 synne is, in  
 the sighte  
 of God.

ner, for such sinnes as he himselfe committeth, sithe he hath so sharpelie punnished his owne most dearlie beloued and innocent sonne, for the sinnes of others. Last of all consider the rigour of the iustice of almightie God, and the fowle stayninge malice of sinne, which appeareth so dreadfullie euen in the verie face of Christ the sonne of God. Now what thinge coulde possiblie be done of greater efficacie, both to cause men to feare God, and also to abhorre synne?



*Meditation for*

It seemeth hereby, that almightie God hath showed him selfe towards man, as a good louinge mother is wont to doe towards her wicked dawghter, that seeketh lewde meanes to plaie the harlot. For when neither wordes, nor punnishment be able to diswaide her from her wicked diuelish purpose, she tourneth her rage against her owne selfe; she beateth her owne face, and teareth her heare, and when she is thus disfigured, she setteth her self before her dawghter, that thereby she maie vnderstande the greatnes of her offence, and that at the least for verie pittie, and compassion of her mother, she maie be moued to leaue her wicked purpose.

Now it seemeth that almightie God hath vsed the verie same remedie here, for the chastefinge of men, settinge before them his own diuine Image, to witt: the face of his own most deere beloued sonne, so euill vsed, and disfigured, to the end, that where as they had bene so manie tymes admonished and rebuked by the mowthes of his Prophettes, and yet woulde not forsake theire wickednes, they might at the least be moued for verie compassion to forsake the same, beholdinge that diuine forme of our Sauour Christ in such pittiefull wise disfigured for theire synnes. So that before, he laid his handes vpon men, but now he came, to laie them vpon him selfe: which trulie was the last refuge that coulde be deuised, to withdrawe men from sinne. And therefore

refore as it hath bene at all times accompted a verie great wickednes to offende almightie God, so now after that he hath taken such a shape vpon him to destroye sinne, it is not onelye a great wickednes, but also a verie great ingratitude and horrible crueltie to offende him with anie deadlye sinne.

If thou wilt continewe in the contemplatiō of this pointe, ( besides that thou mayst learne hereby to abhorre sinne ) thou mayst also take great cowrage to put thy whole trust and affyaunce in almightie God, by consideringe this verie dolefull forme of our sauour Christ, the which as it is of great force, to moue the hartes of men, euen so hath it no lesse force, but rather farre greater, to moue the harte of almightie God. And therefore thou must thinke, that what dolefull forme our Sauour toke at that tyme vpon him, in the sight of the furious people, the verie same he presenteth now before the diuine eyes, of his most pittiefull and mercifull louinge father, so fresh he, and in such bleedinge wise, as it was that verie same daie. Now what image and forme can there be of greater efficacie to pacifie the eies of the heauenlie father, than the pale, and wanne countenance (so pittiefullie disfigured) of his onelye begotten sonne. This is the golden propiciatorie: this is the rainbowe of diuers colours, placed emonge the clowdes of heauen, with the sight whereof almightie God is pacified. With this, were his eies fed, with

*Meditation for*

this, was his iustice satisfied, here was his honor restored. Here was such seruice done vnto him, as was answerable, and seemlie vnto his diuine maiestie.

Tell me now then, ô thou weake, and mistrustfull man, if the shape, and forme, of our sauour Christ, was such at that tyme, that it was able, as the Iudge verelie beleued to mitigate the cruell eies of such ennemies, how much more able is it to pacifie the eies of the most mercifull heauenlie father? espetiallie consideringe that whatsoeuer our sauour there suffered, was for his honor, and vnder his obedience. Compare then eies, with eies: person, with person: and thou shalt see, how much thou art more assured of the mercie of the heauenlye father, by presentinge vnto him this dolefull forme of our Sauour Christ, than Pilate was of the mercie of the Iewes, when he showed our Sauour thus pittiefully disfigured vnto them. Wherefore, in all thy prayers and temptations, take this Lorde for thy sheilde, and buckeler: set him betweene thee, and almightie God: and presente him before his diuine maiestie, sayenge: *ЕССЕ ЧОМО: Be-  
holde the man:* I haue here (o almightie God) the man, whom thou hast so manie yeares fowght for, to be a meane betweene thee, and sinners. I haue here the man, whose iustice is such, that it answereth thy godnes in euerie poynte. I haue here the man, who is so much punnished, as our sinnes and offences required.

red. Wherefore o most mercifull louinge Lorde, looke mercifully vpon vs, I most humble beseech thee. And that thou mayst so doe, fixe thyne eies vpon the face of thy Christ. And thou (o our sweete Sauour, and mediator) cease not to presente thy selfe before the eies of thy father for vs. And forsomuch as thy loue towardes vs was so great, that thou wouldest offer vp thy bodie to the tormentors to be tormented for our sakes: vouchsaſſe (o Lorde) with the same loue, to present it vnto the heauenlie father, beseeching him, that it maie please him, for thy sake, to pardon vs all our sinnes, and offences.



*Meditation for*  
**HOW OVR SAVIOVR CA-  
 RIED THE CROSSE VPON  
 HIS SHOVLERS.**



§. III.

**N**ow when Pilate sawe that all  
 those extreme punnifhementes  
 that had bene so cruelly executed  
 vpon that most innocent lambe,  
 were not able to asswage the furie of his  
 ennemies, he entered forthwith into the  
 iudge-

iudgemēt hall, and sat him downe in his tribunall seate, to geue finall sentence in that cause. The Crosse was in the meane tyme prepared, and made redie at the gate, and that dreadfull banner was hoysed vp on highe in the aier, whiche threatened the terror of a most cruell death to our Sauour. Now when that sentence was geuen, and published, althowghe it was of it selfe both vniust, and cruell, yet did his ennemies adde an other further crueltie vnto it. to wit: they laid vpon those tender shoulders, that were so pittiefullie rent, and torne, with vnmercifull whippes, and scourges, the heauie tree of the crosse. All which notwithstandinge, our most mercifull Lorde, and sauour, refused not to carrie that heauie burthen, (where vpon were laied all our sinnes,) but embraced the same with an vnspeakeable great charitie, and obedience, for the verie loue he bare vnto vs. And so went on his waie, as an other true Isaac, with the crosse on his shoulders, to the place of his sacrifice. The cariadge was deuided betwene two. The sonne caried the woode, and the bodie, that shoulde be sacrificed: and the father caried the fier, and the knife, wherewith the sacrifice shoulde be made. For truelie it was the fier of loue, which he bare towards mankynde, and the sharpe knyfe of the diuine iustice, that put the sonne of God vpon the crosse. These two vertues contended together within the heauenlie fathers breste,

Genes. 22.

These two vertues, loue, and iustice, did put the sonne of God vpon the crosse

*Meditation for*

each one demaunding his right. Loue requested him to pardon mankinde, and iustice required that sinners might be punnished. Wherevpon, to the ende that men might be pardoned, and sinne punnished, a mean was founde, that an innocent (to witt the sonne of God) shoulde die for all mankynde. This was the sier, and knife, that the Patriarke Abraham caried in his handes, to sacrifice his sonne. For it was the loue of our saluation, and the zeale of iustice, that caused the heauenlie father, to offer his owne most deerlie beloued sonne to the crosse.

Now goeth the sweete innocent Iesus forwardes on his waie, with that so heauie dolorous burthen vpon his weake, and torne shoulders, great multitudes of people followinge after him, and manie a pittiefull, and sorrowfull womā accompanieng him with grievous teares, and lamentations. What stonie harte had bene able to abstaine from most bitter weeping, beholdinge the kinge of angels, to goe thus faintlie, with such a great, and weightie burthen: his knees tremblinge vnder him: his bodie crowchinge vnder the crosse: his modest eies, and face, all blouddey: with that dolorous garlande of thorne vpon his heade: and besides all this, annoyed with those most shamefull opprobrious exclamations, and outcries, which they gaue out in the waye against him?

But now in the meane tyme (o my soule)  
with



withdrawe thyne eies a little while from this cruell sight, and hye thee with quicke speede, with heauines of harte, and greate store of teares trickeling downe by thy cheekes, towardes the howse of the blessed virgine Marie. And when thou art come thither, cast thy selfe downe at her feete, and speake these wordes in most dolefull, and lamentable wise vnto her. O Ladye of angells, and Quene of heauen? O gate of paradise, and aduocate of the worlde? O refuge of sinners, and health of the iust? O ioye of the Sainctes, and teacher of vertues? O mirrour of cleannes? O patterne of patience, and example of all perfection? Woe is me (O blessed ladie) woe is me, why am I preferued aliue, to see this present howre? How can I liue, hauinge now seene with myne eies, that dolefull sight, which I haue seene? What neede more wordes? Alas deere virgine, and most blessed mother: I haue left thy onely begotten sonne, my sweete Lorde and Sauour in the cruell handes of his malicious ennemies, with a crosse vpon his shoul-  
ders, where vpon he shalbe crucified.

Now what vnderstandinge is able to comprehend how deeply these sorowfull newes pearced the most tender harte of that most blessed virgine? Here her soule beganne to waxe fainte. Her face, and all the partes of her vnspotted maydenlie bodie were couered all ouer with a deadlie sweate, which might haue sufficed to ende her life, sauinge that by diuine



*Meditation for*

dispensation, ſhe was reſerued for greater anguiſhes : and ſo conſequentlie for a greater crowne, and rewarde, in the kingdome of heauen. }

Now the holie virgin walkethe towardes her ſweete ſonne, and the great deſire ſhe hath to ſee him, reſtoreth vnto her againe the force, and ſtrengthe, which ſorrowe, and griefe, had taken awaie. She heareth a farre of the claſſhinge of armour, the trowpes of the people, and thoſe moſt ſhamefull exclamations, and outcries, which in moſt diſpirefull wiſe werethundered by his outrageous cruell enemies againſt him. And incontinentlie ſhe ſeethe the gliſtering ſpeares, and halbardes, which were holden vp a loſt. She ſyndereth in the waye, the droppes and traces of bloude, whereby ſhe might eaſelie tracke him, which waie he had gone, and ſhe needeth none other gwide to conductione her vnto him. She approacheth nearer, and nearer, vnto her deerlie beloued ſonne, ſhe openeth her eyes, which were verie ſore dymmed with ſorrowfull weeping, to proue whether ſhe might ſee him, whom her ſoule ſo exceadinglie loued. O what a ſtrange combatte was there now of feare, and loue, in the dolorous harte of the moſt bleſſed virgin Marie? In one reſpecte ſhe had a deſire to ſee him, and in another, ſhe was vnwillinge to ſee him thus miſerable and moſt cruelly diſfigured. At the lengthe, when ſhe was come where ſhe might ſee



see him indeede: then those two lightes of heauen, doe beholde one an other, and their hartes embrace sweetly together by meanes of their eies. Howbeit the sight of one an other in this dolefull wise was a verie great corsie to bothe their afflicted soules. Their tongues were dōme, so that neither of them both for a while spake one worde, but the naturall affection of that most sweete sonne, spake priuely to the heauie hart of the most blessed virgin, and saied vnto her. Why comest thou hither my doue, my beloued, and my deere mother? Thy sorowe increaseth myne, and thy tormentes do augment my paines, and be a great torment vnto me: Depart my deere mother, depart I beseech thee, and retourn home againe to thy howse. For it is not seemelie for thy virginnall shamefastnes, and puretie, to be here in the companie of murderers, and theecues. And if it woulde please thee so to doe, it woulde certainly aswage both thy sorrowe, and myne. And I will remaine here to be sacrificed for the worlde. For this office apperteineth not to thee, but vnto me; and thy innocencie deserueth not this torment. Retourne therefore my doue *Genes. 8.* to the arcke, vntill such time as the waters of the floude doe cease: forsomuch as here thou shalt finde no place, where thou mayst rest thy feete. There mayst thou attende to thy accustomed diuout praier, and contemplation. And there, by liftinge vp thy soule

*Meditation for*

in godlie meditations aboute thy selfe, thou shalt passe ouer more easely this thy dolefull sorowe and greiffe.

Now this beinge saide, the sorowfull heauie harte of the holie mother made answer to her sonne, and saied vnto him. Why doest thou commaunde me to doe thus my deere sonne? Why wouldest thou haue me to depart awaie from this place? Thou knowest (o my Lord God) that in thy presence each thinge is lawfull vnto me, and that there is non other Oratorie but where thou arte. How can I then departe awaie from thee, vnles I shoulde departe from my selfe? This greife and sorowe so posseseth my harte, that trewlie I can not thinke vpon anie other thinge. I can goe no whither without thee; neither can I seeke, or receaue comfort of any other, but of thee. Vpon thee, is fixed all my whole harte. Within thee, haue I made my habitation. And my life whollie dependeth of thee. Seinge therefore thou hast vowcheffed for the space of nine monethes to inhabit within my bowels, and to take my bodie for thy dwellinge place, why maye not I for these three daies, take thy bowels for my habitation? If thou wilt thus receaue me within thee, when thou art crucified, then shall I be crucified with thee: and when thou arte buried, then shall I be buried also together with thee. With thee woulde I drinke of the gaulle, and vineger. With thee woulde I suffer  
vpon



vpon the crosse. And with thee woulde I yeelde vp my ghost.

Such wordes as these spake the blessed virgin in her dolefull harte as she went: And after this sort, she passed ouer that painfull and ircksome waie, vntill she came to the place of the Sacrifice.



FRIDAIE  
MORNINGE.

**T**HIS daie (when thou hast made the signe of the crosse, and prepared thy selfe hereunto) thou hast to meditate vpon the misterie of the crosse: And vpon these seuen wordes, which our Sauour spake beinge crucified on the same.



*Vere filius dei erat iesu Math. 27. 54. Propter nos et gentes portulit in corpore subleget lignum, ut per totius mundi iustitia redimeret. per. 2. 24*

*The text of the holie Euangelistes.*

*Math. 27.*



**I**HEY came (saith the holie Euangelist) to the place called Golgotha, that is to saie: the place of dead mens skulles. And they gaue him vinegar to drinke mingled with gaule. And when he had



had tasted thereof, he woulde not  
drincke. It was then three a clōc-  
ke. And they crucified him, and  
with him two theues, one at  
the right hande, and the other at  
the lefte. And so was the scripru-  
re fulfilled, that saith. And he  
was reckoned emōge the wicked.  
And Pilate wrote also a title, and  
put it vpon the Crosse. And it was  
written: Iesus of Nazareth kinge  
of the Iewes. This title manie of  
the Iewes did reade. For the place  
where Iesus was crucified, was nea-  
re to the citie: and it was written  
in Hebrewe, Greeke, and Lattin.  
Then said the highe preistes of the  
Iewes to Pilate: write not: the kin-  
ge of the Iewes, but that he saied,  
I am kinge of the Iewes. Pilate  
answered: what I haue written, I  
haue written.

Then the souldiars when they had crucified Iesus, tooke his garments, and made fowre partes, to euerie souldiar a parte. And they tooke his coate also, which was without anie seame, wouen frō the toppe throwghout. Therefore they saied one to an other. Let vs not deuide it, but cast lottes for it, whose it shalbe. This was done, that the scripture might be fulfilled, that saith. They parted my garments emonge them, and vpon my coate they cast lottes. So the souldiars did these thinges indeede.

*Psalm. 21.*

*Matt. 27.*

And they that passed by, reuyled him, wagginge their heades, and sayinge: Fye on thee, thou that destroiest the tēple, and buildest it in three daies, saue thy selfe. If thou be the sonne of God,  
come



come downe from the crosse. Likewise also the highe preistes, mockinge him with the Scribes, and elders, and Pharisies, saied. He saued others, but he cannot saue him selfe. If he be the kinge of Israell, let him now come downe from the Crosse, and we will beleue him. He trusteth in God. Let him deliuer him now, if he will haue him. For he saied: I am the sonne of God. The verie same wordes also, did the theeues, who were crucified with him, cast in his teethe. But Iesus saide. Father pardon them, for they knowe not what they doe.

And one of the malefactors, Luc. 23. that was crucified with him, blasphemed, sayeing: If thou be Christe, saue thy selfe, and vs. But the other answered, and rebu-



*Meditation for*

ked him, sayenge: Neither doest thou feare God, beinge in the selfe same cōdemnation. We are iustlye punnished: for we receaue accordinge to our doinges. But this man hath done nothinge amisse. And he saied vnto Iesus. Lord remember me, when thou comcest into thy kingdome. Then Iesus saied vnto him. Verelie I saie vnto thee, This daie shalt thou be with me in paradise.

*Ioan. 19.*

There stoode by the Crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. And when Iesus sawe his mother, and the disciple whom he loued standinge by: he saied vnto his mother: Woman, beholde thy sonne. Then he saied to the disciple: beholde thy mother. And from that howre,

howre, the disciple tooke her for his mother.

*Math. 27.*

Abowte the ninthe howre, Iesus cried with a lowde voice: sayenge: Eli, Eli, Lamasabacthani: that is: My God, my God, why hast thou forsaken me? And some of them that stooode there, when they harde it, saied. This man called Elias. Some other saied: let vs see, if Elias will come and saue him.

Afterwardes Iesus knowinge *Ioan. 19.* that all thinges were fulfilled, that the scripture might be accomplished, saied: I am a thirst. And there was set a vessell full of vinegar, and they filled a sponge with vinegar, and put it abowt an hisope stalke, and put it to his mouth. Now when Iesus had receaued of the vinegar, he saied: It is

finished.

*Luc. 23.*

*Matth. 27.*

And he cried againe with a lowde voice, and saied: Father into thine handes I commende my spirite. And from the sixte hower, there was darkenes ouer all the earthe vntill the ninthe hower. And the veile of the temple was rent in two partes, from the toppe to the bothom. And the earthe quaked, and the stones were clouen. And the graues opened them selues, and manie bodies of the Saintes, which slepte, arose. And there were manie of his fryendes and acquaintance, and women beholdinge him a farre of. Emonge whom, was Marie Magdalene, and Marie the mother of Iames the yonger, and of Iosephe, and Salome, who had folowed him out of Galilee, ministringe vnto him: with

with manie other women, that  
came in his companie to Ierusa-  
lem.

MEDITATIONS VPON  
THESE POYNTE  
OF THE TEXT.

**W**E are now come (o my soule) to  
the holie mounte Caluarie, and we  
be nowe arriued at the toppe of the  
misterie of our redemption. O how  
wonderfull is this place? Verelie this is the  
howse of God, the gate of heauen, the lande  
of promise, and the place of saluation. Here  
is planted the tree of life. Here is placed that  
misticall ladder that Iacob sawe, which ioy- *Genes. 18.*  
neth heauen with the earthe, whereby the  
angells doe descende vnto men, and men doe  
ascende vnto almightie God. This is (o my  
soule) the place of praier. Here oughtest thou  
to adore, and blesse our Lorde, and geue him  
most humble, and hartie thanckes for this  
his most highe and excellent benefit: sayen-  
ge thus vnto him.

We worshippe and adore thee o Lord Ie-  
sus Christ, and we blesse thy holie name,

N

*Meditation for*

forsomuch as thou hast by meanes of this holie Crosse redeemed the worlde. Thankes be geuen vnto thee O most mercifull Sauour, for that thou hast thus loued vs, and washed awaie our sinnes with thy most pretious bloude, and hast offered thy selfe for vs vpon the same Crosse: to the ende, that with the most sweete sauour of this noble sacrifice, enkindled with the fier of thy most feruent loue, thou mightest satisfie, and appease the wrathe of almightie God. Blessed be thou therefore for euermore, which art the Sauour of the worlde: the reconciler of mankind: the reparer of Angelles: the restorer of the heauens: the triumphant conqueror of hell: the vanquisher of the diuell: the awthor of life: the destroier of deathe: and the redeemer of them, that were in darckenes, and in the shadowe of deathe.

*Luc. 1.*

*Esa. 55.*

*Exod. 17.*

*Genes. 35.*

*All yee therefore that ke a thirst, come vnto the Waters, and yee that haue neither golde, nor siluer: come, and receaue all these pretious treasures freely, without payinge anie thinge. Yee that desier the water of life, this is that mysticall rocke, that Moyses strooke with his rodde in the wildernes, out of which there sprang water in great abondance, to satisfie the thirst of his afflicted people. Yee that desiere peace, and amitie with almightie God, knowe yee that this is also that rocke, that the patriarke Iacob annointed with oyle, and erected vp for a title of peace, and amitie, betwene almightie God*  
*God*

God, and men. Yee that are desirous of wyne,  
to cure your woundes, this is that cluster of Num. 13.  
grapes, that was brought out of the lande of  
promise into this vale of teares, which is now  
crusthed, and pressed vpon the presse of the  
Crosse, for the remedie and redresse of our of-  
fences. Yee that desire the oyle of the grace  
of God: knowe yee likewise, that this is that 4. Reg. 4.  
pretious vessell of the widowe of Elizeus, full  
of oyle, wherewith we must all paie our det-  
tes. And albeit the vessell seeme verie little  
to serue so manie, yet looke not to the quan-  
titie, but to the vertue thereof: which is  
certeinlie so great, that so longe as there be  
vessels to fille, so longe will the vayne of this  
sacred licour alwaies runne, and neuer cease.

## A CONTEMPLATION VPON *the misterie of the Crosse.*

§. I.



WAKE, I praie thee now (o  
my soule,) and beginne to con-  
temple vpon the misterie of  
this holie Crosse, by the frui-  
te whereof the hurte of that  
poisoned fruite is repared, which the forbid-  
den tree caused vnto vs, through the offence  
of the first man Adam. As the bridegrome

N ij

*Meditation for*

*cantic. 8.*

hath signified to his spoute in the canticles. When he saied: *I haue raised thee vp my spouse, from vnder the tree, because vnder an other tree thy mother was corrupted, when she was deceaued by the auncient serpente.*

*Genes. 3.*

Consider then, how when our Sauour came to this place, his cruell enemies to make his deathe the more reprochefull, stripped him of all his apparell, euen to his innermost garment, which was wholie wouen throughout without anie seame. Beholde now here, with what meekenes this most innocent lambe suffereth himselfe to be thus stripped of all his garmentes, without openinge his mowthe, or speakinge so much as one worde against them, that handeled him with such villanie: But shewed himselfe rather verie willinge, and readie, to be spoiled of his garmentes, and to remaine naked to the shame of the worlde: to the intent that the nakednes of such, as had through sinne lost the garmente of innocencie, and grace receaued, might be be couered after a better sorte, than with the leaues of the figtree. Some holie fathers reporte, that the tormentors in pluckinge of our Sauours garmentes, toke of his crowne of thorne, which then stucke fast on his head, and that afterwardes when they had stripped him starcke naked, they set it on agayne, and fastened the sharpe thornes to the brayne panne afresh, and so made newe holes, and woundes therein, which was an exciedinge great grief.

griefe, and payne vnto him. And vndowtedlie it is to be thought, that they woulde vse this kinde of crueltie against him, forsomuch as we are well assured, that they vsed manie others, and those verie strange in all the proces of his passion: especially consideringe, that the holie Euangelist sayeth, that they *Luca. 23.* did vnto him, whatsoeuer they woulde.

Agayne, by reason of his garment, that stucke fast to the woundes of his scourginges, and bloude, which was now congealed vnto the same: at what tyme they pluckt it of from his bodie, (as those caritiffes were farre from all pietie, and mercie) they haled it of with such furious haste, and force, that they loosed, and renewed, all the soores of his whippings in such ruefull wise, that his blessed bodie was in all partes open, and as it were flaine, and became all one greate wounde, out of which distilled bloude on all partes.

Consider now here (o my soule,) the excellencie of the goodnes, and mercie of almighty God, which sheweth it selfe so euidentlye in this misterie. Consider, how he that clotheth the heauens with cloudes, and adorneth the feildes with flowers, and bewtie, is here spoiled of all his garmentes. Consider how the bewtie of the Angells is here defiled: how the height of the heauens is here broughr lowe: how the maiestie and omnipotencie of almighty God is here abased and put euen to

The nakednes of our Sauiour vpon the crosse.



*Meditation for*

open shame, and reproche. Beholde, how that roiall bloude distilling out from his brayne, trickeleth downe all alonge by the heare of his head, and by his sacred bearde, insomuche as it watereth, and dyeth the verie grownde vnder him. Consider what extreme colde that holie tender bodie of his suffered, standinge as he stode, all rente, and spoyled, not onelie of his garmentes, but also euen of his verie skynne, hauinge withall so manie gapes and wyde holes of open soores, and deepe woundes, throughout all his blessed bodie. For if S. Peter, notwithstandinge he was both clothed, and shodde, felt colde the night before: how farre greater smarte and colde did that most tender bodie of our sauiour abyde, beinge so naked, and full of soore bruses, and woundes as it was?

*Ioan. 18.*

Our Sa-  
uiour  
Christ was  
a most per-  
fit patterne  
of pouer-  
tie vnto vs  
vpon the  
crosse.

Whereby it appeareth, that albeit our Sauiour in all the whole cowerce of his life gaue vnto vs so wondrousfull examples of nakednes, and pouertie: yet at his deathe he gaue himselfe vnto vs, as a most perfit patterne and spectacle of this vertue. Forsomuch as at that tyme he was in such a poore case, that he had no place, wherevpon to rest his head. And to geue vs to vnderstand, that he had taken nothinge of the worlde, he died naked vpon the crosse, and had nothinge of the worlde to cleaue vnto him.

S. Francis  
was a perfit  
folower of

Accordinge to this example, we reade of the blessed holie father S. Francis, who was such

such a perfit and trewe folower of this pouertie of our Sauour Christe, that at what time he shoulde geue vp the ghost, he stripped him selfe starcke naked of all he had vpo him, and threwe himselfe from his bed vpon the bare ground, and beinge thus naked, he embraced the earthe, to imitate herein (as a faithfull seruante) the nakednes, and pouertie, of his Lorde, and Sauour. Awake therefore (o my soule) awake now I praye thee, and learne thou also hereby, to imitate our Sauour Christ, poore and naked. Learne to despise all such thinges as this transitorie worlde maye geue vnto thee, that thou maist be worthie to embrace our Lorde naked, with naked armes, and be vnited vnto him by loue, which ought also to be naked, without mixture of anie other strange loue.

the pouertie of our Sauour Christ.

## HOW OUR SAVIOUR WAS NAILED VPON THE CROSSE.

§. II.

**C**ONSIDER after this, how our Sauour was nailed vpo the Crosse, and how passinge great grieve, and tormente, he suffered at that time, when those great, and square nailes were driuen in, and pearced through the most sensible, and tender partes of his most

N iij

*Meditation for*

bleſſed bodie, which was of all bodies moſt tender, and delicate. And conſider alſo, what an extreme grieffe it was to the bleſſed virgin, when ſhe ſawe with her eies, and hearde with her eares, the mightie, and cruell harde ſtrokes, which were ſo often, and ſo thicke laied on, and iterated one after an other vpon his diuine members. For certainlie thoſe hammers, and nailes, as they paſſed throwghe the handes of the ſonne: ſo did they alſo pearce the verie harte of his moſt tender, and louinge mother.

Conſider moreouer, how they liſted vp the Croſſe on highe, and how when they went about to ramme it in the hole, which they had made for that purpoſe (ſuch was the crueltye of thoſe tormentinge raginge miniſters) that at the verie time of rearinge it vp, and placinge it therein, they let it falle furiouſlie from them, with a iumpe into the hoole, with all the weight thereof: and ſo all his bleſſed bodie was fore ſhaken, and iogged vp and downe in the aier, and thereby his woundes were wydened and enlarged, and his paines, and grieſſes more encreaſed.

Now therefore (o my ſweete Sauour, and redeemer) what harte is ſo ſtonie harde, that will not ryue in ſunder for verie ſorrowe, and grieſe, ſith the verie ſtones them ſelues were ryuen the ſame daie, conſideringe the extreme paine, that thou ſufferedeſt on the Croſſe.

*The*

The sorrowes of deathe ô Lorde, haue compassed thee about, and the waues of the Sea haue ouerwhelmed thee: Thou art myred in the depthe of the bottomles goulfes, and fyndest nothinge wherevpon to staie thy selfe. Thy father (ô Lorde) hath forsaken thee: what hope maist thou haue of men? Thy ennemies make outcries against thee: thy fryendes breake thy harte: thy soule is afflicted: and for the loue thou bearest to me, thou wilt not admit any maner of comforte. Vndowtedlie (ô Lorde) my sinnes were verie greate, and haynous, and that doth thy penance well declare. I see thee ô my kinge fastened to a tree, and there is nothinge to susteine thy bodie, but onelie three iron nailes, wherevpon thy sacred fleashe hangeth, without anie other staie or comforte. When the weight, and swaie of thy bodie staieth vpon thy feete, then are the woundes of thy feete the more torne, and enlarged, with the nailes wherewith they are pearced. Againe, when the weight of thy bodie staieth vpon thy handes, then are the woundes of thy handes the more rente, and enlarged also, with the poyce of thy bodie. One of thy members cannot succour an other, but with equall preiudice, either of the one, or of the other. Now as touching thy holie head, beinge thus tormented, and weakened with the sharpe crowne of thornes, what pillowe hath it to rest vpon? O how well might thy armes (ô most excellent virgin) be here employed to supplie this office?

Psalm. 17.

Psalm. 68.

*Meditation for*

But alas thine armes maye not serue at this present, but onely the armes of the Crosse. Vpon them must our Saujour staie his sacred head, when he will rest: and yet so, that the ease he taketh thereof is nothinge els, but a further driuinge in of the thornes, and fasteninge of the same deeper into the braine. Besides all this I see those foure principall woundes, as it were foure fountaines, alwaies distillinge out bloude. I see the grownde all besprinkled and bedewed rounde about with bloude. I see that most pretious licour all betrampled, and shed vpon the earthe, which crieth much better, then did the bloude of Abell. For his bloude cryed for vengeance ageinst the murderer; but this most pretious bloude of thine O sweete Iesus, craueth pardon for synners.

*Genesis 4.  
Heb. 12.*

OF THE COMPASSION,  
THE SONNE HAD VPON HIS  
*mother: and the mother vpon her sonne,  
hanginge vpon the Crosse.*

§. III.

**T**HE sorowes of the sonne were much increased, by reason of the presence of his most blessed mother, wherewith his dolefull harte was no lesse crucified within, than his holie bodie without.

without. Two crosses be here prepared for thee (ô good Iesus) this daie. The one for thy bodie, and the other for thy soule. The one is of passion, and the other of compassion: The one pearcethe thy most blessed bodie with nailes of iron: th'other pearceth thy most holie soule, with nailes of sorowe. Who is able to declare (ô sweete Iesus,) what an vnspeakeable greife it was vnto thee, when thou diddest consider the greate anguishes of the blessed soule of thy holie mother, which thou knewest so certeinlie was crucified with thee on the crosse? Luc. 2. When thou sawest her pittiefull harte pierced, and thrust throughe with the knife of heauines, and sorrowe? When thou diddest open thy blouddie eies, and beheldest her diuine face, whollie ouercast with palenes, and wannes of death. When thou sawest those most grievous paynes, and anguishes of her minde, which was not resolved with deathe, and yet abode greater paines, then the verie paines of deathe it selfe. When thou beheldest those riuers of teares, which gushed out from her most pure eies, and hardest those so lamentable deepe sighes, and sobbes, which burst out of her sacred brest, beinge enforced with the vehemencie of her most grievous heauines, and sorrowe. Certeinlie, ô Lorde, it can not be expressed with wordes, how much this inuisible crosse tormented thy most pittiefull harte.

And who is able to declare also (ô most

*Meditation for*

bleſſed mother, ) the greatnes of the ſorrowes,  
and anguiſhes of thy dolefull harte. When  
thou ſaweſt him dye with ſuch grievous tor-  
mentes, whom thou ſaweſt borne with ſo great  
ioye? When thou ſaweſt him ſcorned, and  
blaſphemed of men, whom there thou ſaweſt  
praiſed of the angells? When thou ſaweſt that  
holie bodie, which thou haddeſt handeled  
with ſo great reuerence, and brought vp with  
ſuch motherlie tendernes, and chereſhinges, ſo  
euill entreated and tormented by moſt wicked  
perſons? When thou beheldeſt that diuine  
mouthe of his, (which thou haddeſt nourished  
with the milke of heauen ) diſtempered  
with the bitter taſt of gaulle, and vynegar?  
When thou diddeſt alſo beholde that diuine  
head, (which thou haddeſt ſo often times laied  
and reſted on thy virgines breaſt, ) all to bego-  
red now with bloude, and crowned with thorne-  
nes? O how often diddeſt thou liſt vp thyne  
eyes on highe, to beholde that diuine ſhape,  
that had ſo often times reioyſed thy ſoule in  
beholdinge the ſame? And how often agayne,  
did thyne eyes turne aſide from him, becauſe  
the tendernes of thy harte coulde not abide  
to ſee that dolefull ſighte.

What tonge is able to expreſſe the great-  
nes of this ſorrowe? If the ſoules that loue our  
Saviour Chriſte truelie, and vnfaignedly,  
when they meditate vpon theſe ſorrowes  
beinge now paſt, haue ſuch a tender com-  
paſſion vpon him, what diddeſt thou then o  
moſt

most blessed virgin, beinge his mother, yea and more than a mother, when thou sawest presentlie with thine eies, such a sonne, suffer such a most cruell, and painfull passion? If those women that accompanied our sauour when he went with his Crosse towards his death, beinge neither of kinne, nor of acquaintance vnto him, did weape, and lament, to see him goe after such a pittiefull sorte: How great then was the abondance of teares that fell from thine eies O blessed mother, when thou sawest him, who was so deerie beloued vnto thee, not onelie carryenge the Crosse on his shoulders, but nailed also fast vnto it, and hoysed vp alofte vpon the same?

And albeit these thy griefes, and sorrowes were so great, yet diddest not thou (ô blessed virgin) refuse the companie of the Crosse, neither wouldest thou turne thy backe, but stoodest there euen harde, and fast by the same; and not fallinge downe in fowndes, nor yet ouerthrowen to the grounde, but like a stronge pillar standinge vpright vpon thy feete, beholdinge with inestimable sorrowe, and heauines of minde thy deere sonne crucified on the crosse: to the ende, that like as Eue by beholdinge with delite that fruite, and tree of deathe, was the occasion of the perdition of the worlde: euen so thou (ô blessed Ladie) by beholdinge with greate griefe, and sorrowe, the fruite of life, which then was hanginge

*Genes. 3.*




*Meditation for*

vpon that tree of the Crosse, mightest with  
thy presence, and eies, there see the remedie,  
and redemption of the worlde.

AN OTHER MEDITATION  
OF THE DOCTRINE, THAT MAIE  
*be learned at the foote of the Crosse.*

§. IIIL.

*Iohn. 19.*

 HE holie Euangelist saith, that there  
stoode hard by the Crosse, Marie the  
mother of Iesus: and his mothers sister,  
Marie the wife of Cleophas: and Marie  
Magdalene. O that I were so happie, that I  
might stande in the companie of these three  
blessed Maries alwaies at the foote of the  
Crosse? O yee blessed Maries, who hath caused  
you to stande so constantly at the foote  
of the crosse? What cheyne is this, that thus  
holdethe you so fast lincked vnto this holie  
tree? O sweete Christe which beinge deade,  
doest mortifie the liuinge, and geuest life to  
the deade? O yee Angells of paradise, be not  
offended with me, thowghe I a sinner, and a  
very wicked person, be so bolde to come,  
and ioyne with this holie companie: because  
the loue I beare to my sweete sauiour draweth  
me vnto them, and the verie same loue  
enforceth me, to embrace this crosse. If theise  
three

three Maries, will not departe from the crosse? How can I departe from thence, knowinge that all my wealle, and saluation, consisteth in the same?

Assuredly the fyre shall first waxe colde, and the water shall naturally become hoate, before my hartte shall departe from this crosse: sythence I vnderstande, what a lesson the loue of God teacheth me: to wit: How happie a thinge it is, to stande alwaies at the foote of the crosse. O holie crosse, thou drawest the hartes of men vnto thee more stronglie, than the Adamante stone draweth iron. Thou geauest a more cleare lighte to our vnderstandinge, thā the sonne doth to our eies. Thou enkindledest a more feruent heate in our soules, than fyre doth in the verie cooles. Drawe me therefore (O holie crosse) vnto thee, with great force and might. Illuminate me continuallie, and enflame me with thy mightie power, that my thoughte and mynde maie thinke vpon none other thinge, but onely vpon thee, and maye neuer departe from thee. And thou O good Iesus, illuminate the eies of my soule, that I maye vnderstande how to looke and fixe mine eies, and thoughtes, vpon the crosse: to the ende, that I maye not onelie beholde the cruell paynes, and tormentes, thou hast suffered for me, and so by beholdinge them, take compassion of them: But also consider the examples of so manie wonderfull vertues, as thereby thou hast discovered vnto

*Meditation for*

me, and inuited me to imitate, and followe the same.

we may  
learne to  
ouercome  
our sensua-  
litie and  
selfe loue  
by behol-  
dinge our  
Sauour  
Christe  
vpon the  
crosse.

Wherefore O most wise maister, and instructor of the worlde. O phisition of soules. Here I come to the foote of thy crosse to present vnto thee my soores, and woundes. Heale me ô my most mercifull, and omnipotent Lorde, and teache me what I ought to doe. I doe confesse, and acknowledge playnelie vnto thee (ô Lorde) that I am verie sensuall, and geuen ouermuche to the loue of my selfe, and I see well that this greatlie hinderethe my profitinge, and proceedinge in vertue, and godlines. Manie tymes for my recreation, and pastimes sake, or for feare of the paine of fastinge, and risinge vp early in the morninge, I passe ouer, and doe leese the godly and diuout exercises of praier, and meditation, with other holie spirituall exercises: by the losse whereof, I leese my selfe also. This sensualitie of mine is verie importune vpon me. It woulde faine eate and drinke verie finelie, and delicately, at such howers, and times, as it liketh: and after dinner, and supper, it woulde gladlie haue some idle talke, or els some pastyme, and recreation. It delighteth at such tymes to be walkinge in a faire greene garden, or orcharde, and there to take some sollace, and pleasure. Teache me now (ô my most louinge Sauour, and redeemer,) what I ought to doe, whereby to followe thy example; and helpe me with thy  
grace,

grace, that I maie performe my dewtie in this point. O what a greate shame is it vnto me, to see after what sorte thou diddest handel thy blessed bodie, which was more tender, and delicate, than all other bodies. In the midst of the most bitter anguishes, and grievous tormentes of thy death, thou diddest not geue vnto thy bodie anie other foode, or electuarie, but such as those cruell apoticians had compounded of bitter gaule, and sower vinegar for thee. Who then will from henceforth haue anie tongue to complaine, that the meate set before him, is either to colde, or to salte, or to freashe, or not well dressed, or that it was ouer late, or to tymelie made readie: consideringe what a table was here prepared for thee, ô my almightie God: and that in the tyme of so great necessitie? In steede of the mirthe, and pleasante talke, and enterraynmente, which I seeke to haue at my suppers, and feastes, thou haddest none other, but onely outcries and clamorous noices of them, which shakinge their heades at thee, scorned, and blasphemed thee: sayenge: *Eye* *Matth. 27.*  
*on thee, that destroiest the temple of God, and in three daies buildest it vp againe.* This was the musicke, and mynstrellie of thy bankette: and thy walkinge in a garden, was to be fast nailed handes, and feete, to the crosse. And albeit there was an other garden, into which thou wentest after thou haddest ended thy supper, yet was it not to walke in for pleasure,

*Meditation for*

but to praie: not to take the aier, but to shē-  
de bloude: not to recreat thy selfe, but to be  
pensiuē, and sad, and in a greate agonie of  
deathe. Now what shall I saye of the other  
case, and refreshinges, which thy blessed  
fleshe had? My fleashe would gladlie haue a  
soste bedde, curious and costly apparell, and  
a large and wyde howse. Tell me now (ō my  
sweete Sauour,) what maner of bedde hast  
thou? What maner of howse hast thou? And  
what is thy apparell? Thy apparell is nakēd-  
nes, and a purple coate of mockerie, and re-  
proche. Thy howse is none other, but to stan-  
de openly abrode in the sonne, and aier. And  
if I seeke for anie other, I fynde it to be no-  
thinge els, but onely a stable for beastes. The  
foxes haue their holes, and the birdes of the  
aier their nestes, and thou that art the crea-  
tor of all thinges, hast no place where to rest  
thy head. O curiositie, and superfluitie? How  
are ye two crepte in, and so vsuallie, and vni-  
uersallie receaued in this our corrupte age,  
throughout all the countreys, and nations, of  
Christendome? O what maner of Christians  
be we, that doe not vtterlie abandon from vs,  
all maner of syne deyntienes, curiositie, and  
superfluities, knowinge that our Lorde, and  
maister, vtterlie abandoned from him, not o-  
nelie all maner of deyntienes, and superflui-  
ties, but also euen such thinges, as were of ne-  
cessitie.

I desire now O Lorde to see also what  
maner

*Math. 8.*

A notable  
admonitiō  
against the  
vyces of  
deyntie-  
nes, and  
superflui-  
tie.

maner of thinge thy bedde is. Tell me (ô sweete Sauour) where doest thou lodge? Where sleepest thou at noone daie? Here I sette my selfe at thy feete: Teache me I most humble beseeche thee, what I ought to doe. For this my sensualitye will not suffer me to vnderstande well this language of thy crosse. I desire a softe bedde, and if I awake early in the morninge at the hower of praier, and diuine seruice, I suffer my selfe to be ouercome with slouth, and drowsienes, and I expect duellie for the morninge sleepe, that my head maie take an other nappe, and so haue his full ease, and rest. Tell me ô my most gracious, and louinge Lorde, what rest haddest thou on that harde bedde of the crosse? When thou wast wearie in lienge on the one side, how diddest thou turne thee on the other, to take the better rest? What harte is not ouercome and broken in sonder herewith? What? Is not this enoughe to kill all sensualitye in vs? O what a comfort is this to the poore? What a confusion to the riche? What an encouragement to the penitentes? And what a condemnation to nice, delicate, and sensuall persons? Certainly the bedde of our Sauour Christe is not for such fyne delicate wantons, neither is his glorie in heauen prepared for them. Geue me grace (ô Lorde) that I maye by thy example mortifie this my sensualitye. And if it be not thy blessed will to graunte me this request, I beseeche thee then euen now out of

*Cant. I.*

we desire  
to lye on  
softe fe-  
ther bed-  
des and  
our saui-  
our Christe  
laye on the  
harde bed-  
de of the  
crosse.

*Meditation for*

hande to ende my life. For it is not meete, nor seemelie, that thou, (ô my omnipotent Lorde, and redeemer) beinge vpon the crosse, and hauinge none other comforte, nor refreslinge, but onely bitter gaulle, and sower vinegar, I shoude seike for sweete sauoures, delicate fare, sugered sawces, with other curious deynities, pleasures, and ease, in this miserable life. It is not meete that thou beinge thus poore and naked, I shoulde goe wanderinge and leesinge my selfe after the transitorye goodes and riches of this worlde: It is not reason that thou hauinge none other bedde, but onely the harde and painfull crosse, I shoulde seeke to haue a softe bedde, and other delicacie, and ease, for my wretched bodie.

How our  
Saviour  
Christe re-  
bukethe  
from the  
crosse, our  
pompe, de-  
licacie, cu-  
riositye and  
superflui-  
tie.

Be thou therefore greatelie ashamed, ô my soule, beholdinge our Lorde, and Saviour, on the harde paynfull tree of the crosse: and make accompte, that from the same crosse he preacheth vnto thee, and rebuketh thee: sayenge: O man I haue for thy sake worne a crowne of thornes: and doest thou in contempte of me, weare a garlande of flowers, with golden chaynes, aglettes, bruches, and gaye oystreche fethers? I for thy sake haue stretched forth the my armes to be nayled, and tormented vpon the crosse: and doest thou stretche forth the thyne to pleasante games, and pastimes? I beinge a thirst at my verie death, had not so much as a litle colde water, and seekest thou after pretious wyne, delicate meates, and  
deyn-

deyntie sugered sawces? I was on the crosse,  
and in all my whole life tyme, full of disho-  
nors, reproches, and grievous labours and paines,  
and doest thou spende all the daies of thy  
life seekinge after dignities, offices, promo-  
tions, estimations, pleasures, and delites? I was  
verie willinglie contented, that my syde  
shoulde be opened to geue thee my verie  
harte, and hast thou thyn open to vaine and  
dangerousloues of the worlde?

WHAT PATIENCE WE OUGHT  
TO HAVE IN ALL TROVBLES,  
*and aduersities, followinge the example  
of our Saviour Christ.*

S, v.



**H** o v hast taught me now o  
Lorde from the chaire of the  
Crosse the lawes of tem-  
perance: teache me also at this  
present the lawes of patience,  
whereof I haue fuerlie verie  
great neide. Thou hast cured that parte of my  
soule, which is called concupiscible: Cure al-  
so I beseeche thee, that parte, which is called  
irascible. Forsomuch as thy crosse is a medi-  
cine for all the whole man, and the leaues of  
that holie tree, are the heakhe of all nations.

O iij



*Meditation for*

Sometimes I haue sayd, and purposed with in my selfe: I will neuer from henceforthe falle out, or be angrie agayne with anie man: I will surelie keepe peace with all persones: and therefore I thinke it good for me, to auoyde all companie, and thereby to eschewe all occasions of trouble, contention, and anger.

But now, ô Lorde, I vnderstande my weakenes in this poynte. For to flee from companie, is not a meane to subdue anger: but rather to couer, and hide myne owne imperfection. And therefore I will from henceforthe carie euer with me, a mynde readie prepared, to liue not onelie with the good, but euen with the wicked also, and to keepe peace with such colericke, waywarde, and frowarde contentious persons, as doe abhorre peace. Thus I purpose from henceforthe to doe: grawnt me thy grace therefore ô almightie God, that I maie dewlie accomplishe this my good intent. If others shall take my landes, or goodes awaye from me, graunte me thy grace ô Lorde, that I be not angrie nor grieved therewith: seinge I see thee thus spoyled, and naked, vpon the Crosse. If they shall take my credite, honor, and estimation from me, let not that cause me to breake peace with them: seinge I see thee here, ô Lorde, so despised, dishonored, and contemned. If my fryendes and acquaintāce shall forsake me, let me not therefore be confounded, seinge I see thee thus left alone, and forsaken not onely  
of

of thy disciples, and fryendes, but also of thyne owne heauenly father. And if it shall seeme to me at anie tyme, that I am forsaken of thee, yet let me not for all that lose my confidence, and trust in thee: seinge thou diddest not loose thine, but after thou haddest made an ende of saieinge those wordes. *My God, my God, why hast thou forsaken me?* Diddest forthewith recomende thy spirite into the handes of him, who had forsaken thee: sayenge: *O father into thy handes, I commend my spirite.* *Math. 27.*  
*Marc. 15.*  
*Psalme. 21.*  
 And therefore euen now at this instant I request, that from henceforthe all troubles, and persecutions maie come and falle vpon me, and not to spare me, forsomuch as all such thinges con doe nothings els vnto me, but geue me occasion to be a folower of thee my sweete Lorde and Sauour Iesus Christ.

But now (ô my Lorde) what if the troubles and persecutions shalbe verie great and longe, wherewithall shall I then comforte my selfe? For thy passions althoughe they were verie greate, yet it seemed that they continued not anie longe tyme, forsomuch as all the martirdome of thy passion, did not continewe altogether twentie howers. Now he that hath bene tenne yeares bedridden, or lyen in fetters in harde prison, or in continuall necessitie, trouble, and dissension, within his owne howse, and familye, what comfort shall he finde in thee, for so longe a combatte and tribulation? Answer (ô Lorde) I beseeche

*Meditation for*

thee, vnto this demande, forsomuch as thou arte the worde, and the wisedome of the father. Tell me whether thou be the vniuersall comforter in all miseries, be they neuer so longe? Or els whether we neede to seeke anie other comforter for them? Verelie ô Lorde, we haue no neede of anie other comfortor, but onely thee. For vndowtedlie, the crosse whereon thou diddest suffer, was not a martirdome of one daie onely, but it continued all thy whole life. For euen from the verie first hower, and instant of thy most holie conception, there was represented vnto thee, both the crosse, and withall, all the cruell bitter paines, and tormentes, that thou shouldest suffer vpon the same: and so thou haddest them all continuallie verie liuelie set before thyne eyes all the daies thou diddest liue here on earth. For like as all thinges both past, and to come, were present before the eies of thy diuine vnderstandinge: euen so also were all the martirdomes, and instrumentes of thy passion. There were the crosse, the nailles, the scourges, the thornes, the cruell speare, with all other thy most bitter paines, and tormentes, at all tymes as liuely present before thy sight, as when thou sawest them with thy eies the verie same frydaie, that thou wast crucified on the Crosse. We, though we suffer neuer so greate, and extreme paines, yet we haue alwaies some tyme of ease, either by meanes of phisicke, or other comforte: but thy paine

Our sauiour had his crosse and passion verie liuelie represented daylye before his eyes, from the verie first hower of his conception, vntill his death.

was alwaies in a maner continuall, or at the least it did verie often times torment thee in thy fowle, duringe the tyme thou diddest liue here in this worlde. And albeit this consideration of thy bitter tormentes, and passion, had not tormented thee, yet was the verie zeale of thy fathers honor, and desire of the saluation of our soules, a continual torment vnto thee, which vndowtedlie did eate, and rente thy pittiefull louinge harte, and was a more cruell martirdome vnto thee, than the verie death it selfe. Wherevnto was also added the obstinate malice, which thou sawest in that rebellious people, (the Iewes:) and with all the stubbornnes and ingratitude of all other sinners, (for whose remedie and redemption thou wast sent) which woulde not helpe themselues with the benefite thereof, nor yet acknowledge the tyme of their visitation. This was the cause of those pittiefull teares, *Lec. 19.* thou diddest sheide vpon Ierusalem: and hereof rose the complainte thou madest by thy Prophet Esaie, sayenge: *In vaine haue I traueyled, Esa. 49.* and in vaine haue I consumed my strength.

Wherefore O my soule, thou hast here with whom thou maist keepe cōpanie, and take comforte in thy longe paines and troubles. For althoughe the last paines, and tormentes, of the holie bodie of our Sauour were shorte, yet were the greifes, and paines, of his pittiefull harte and soule verie longe, and continuall.

*Meditation for*

SAT TVR DAIE  
MORNINGE.

**I** H s daie(after thou hast made the signe of the Crosse, and prepared thy selfe herevnto:) thou hast to meditate vpon the pearcinge of our Sauours syde with a speare. Of his takinge downe from the Crosse. And withall of the pittiefull bewaylinge, and lamentation of our blessed Ladie. And of our Sauours buriall.





*Factus est omnibus obtemperantibus sibi  
causa salutis aeternae / Hebr. 5. 9.*

*The text of the holie Euangelistes.*

**T**HEN the Iewes (because Ioan. 19.  
it was the feaste of Easter)  
that the bodies shoulde  
not remaine vpon the Crosse on  
the Sabboth daie, (for that daye  
of the Sabboth was verie sollem-  
me emonge them) besoughte Pi-

*Meditation for*

Pilate that there legges might be broken, and that they might be taken downe from the Crosse. Then came the souldiars, and brake the legges of the first, and of the other, that was crucified with Iesus. But when they came to Iesus, and sawe that he was alreadie dead, they brake not his legges. But one of the souldiars with a speare pearced his syde, and forthwith there issued out bloude, and water. And he that sawe it, bare witnes, and his witnes is true.

*Matt. 27.*

*Math. 27.*

*Luc. 23.*

And when the eueninge was come, there came a certeine worshipfull knight, called Ioseph of Arimathia, ( one that looked for the kingedome of God ) and entered boldlie vnto Pilate, and demanded the bodie of Iesus. And Pilate merueiled, if he were alreadie  
dead:

dead: and called vnto him the Centurion, and asked of him, whether he had bene anie while dead. And when he vnderstoode the trueth of the Centurion, he gaue the bodie to Ioseph.

There came also with him, one *Iohn. 19.* called Nicodemus, who was wonte to resorte to Iesus by night: and he brought with him of Myrre, and Aloes mingeled together, about a hundred powndes. And *Marc. 15.* Ioseph bought a linnen clothe, and tooke him downe from the crosse, and wrapped him in that linnen with those sweete sauiours, accordinge to the custome, which the Iewes obserue in the buriall of the dead.

And in that place where Iesus *Iohn. 19.* was crucified, there was a garden, and in the garde a newe sepulchre,



*Meditation for*

wherein was neuer man yet layed.  
There they layd Iesus, by reason  
of the Passecouer of the Iewes: for  
the sepulchre was neare.

*Luce, 23.*

And Marie Magdalene, and  
Marie the Mother of Ioseph  
marked the place, where they layd  
him.

MEDITATIONS VPON  
THESE POYNTEs  
OF THE TEXT.

**H**ETHERTO (ô my soule) thou hast  
celebrated the death and grieuous  
paines of the sonne: It is now tyme  
for thee to beginne to celebrate, and  
bewaile the grieuous sorrowes of the mother.  
Wherefore sit downe a while at the feete of  
the prophet Ieremie, and takinge the wordes  
out of his mowthe, and sighinge deeplie  
with a bitter, and sorrowfull harte, saie thus  
vnto her. How happeneth it (ô most inno-  
cent virgin) that thou arte now alone? How  
is it (ô ladie of the worlde) that thou arte  
be-

*Ierem, Y.*

become a widowe? What? haue they set so  
fore a penaltie vpon thee, without hauinge  
committed anie offence at all? O most holie  
virgin, I woulde gladly comfort thee, and I  
knowe not how? I woulde gladly ease some  
parte of thy great greifes, and anguishes, and  
I knowe not which waie? O Quene of hea-  
uen, if the cause of thy sorrowes, were the  
sorrowes of thy blessed sonne, and not thine  
owne, (for that thou diddest loue him more  
then thy selfe,) his sorrowes are now ended,  
forsomuch as his bodie suffereth no more,  
and his soule is now altogether glorious. Cease  
therefore (I beseech thee) the multitude  
of thy sorrowfull sighes, and bewailings, seinge  
the cause of thy sorowe is alreadie ceased,  
and gone. When he wepte, thou diddest  
weepe also: reason it is therefore, that thou  
shouldest reioyce with him, now that he re-  
ioyceth. Shut vp the springes of thy most pu-  
re eies, more cleare than the waters of Efebon,  
and now sore troubled, and dymmed with the  
showers of so manie teares. The wrath and  
anger of almightie God, is now pacified with  
the sacrifice of the true Noe. Cease therefore  
the floude of thy most holie eies, and let the  
earthe be cleared agayne with new brightnes.

*Cantic. 7.**Genes. 8.*

The doue is now departed out of the arke,  
and when she retourneth, she will bringe  
with her signes of the mercie, and clemencie  
of almightie God. Reioyce therefore o blef-  
sed virgin, and comforte thy selfe with this

*Meditation for*

*cont. 2.*

hope, and cease now I praie thee, these thy mournfull sobbinges and sighes. Thy owne decrelie beloued sonne him telfe putteth thy dolefull mourninge, and teares, to sylence, and inuiteth thee to a newe ioye in his Canticles: sayeing: *The winter is now past, the showers and tempestuous stormes are ceased, the flowers do appeare in our lande. Rise up therefore my welbeloued, my darlinge, and my turtle doue, that abidest in the holes of the rocke, and in the cleftes of the walle. That is to saie, in the strookes and woundes of my bodie. Leauē now this habitation, and come and dwell with me.*

I see well ô blessed Ladie, that none of all these thinges are able to comforte thee: because thy sorrowe, and greife is not hereby taken awaie, but onely changed. One martir-dome I see is ended, and an other now beginneth. The tormentes of thy harte are renewed continuallie, and though some goe awaie, yet others do succede with newe kindes of tormentes: that by such changes, the torment of the Passion maie be dowbled vnto thee. Hetherto thou hast lamented his paines, and sorrowes: now thou lamentest his death. Hetherto thou hast lamented his passion: now thou lamentest thyne owne solitarines. Hetherto thou hast lamented his greifes, and troubles: and now thou mournest for his absence. One waue is past, and an other commeth on to ouerwhelme thee. So that the ende of his paine, is a beginninge of thyne.

And

And as though this thy paine were to litle,  
I see that these cruell tormentors prepare yet  
an other paine for thee, no lesse then this. Close  
vp thine eies therefore ô blessed Ladie: close  
them vp out of hande I beseech thee: and loke  
not vpon that longe terrible speare, which  
goeth with greate violence in the aier, to stri-  
ke the place wherevnto it is leuelled. Now hast  
thou ô holie virgin thy desire fulfilled. For  
now arte thou become a buckler to thy son-  
ne, forsomuch as this blowe striketh not him,  
but thee. Thou diddest desire the nailes, and  
thornes, and they were ordeyned for his bod-  
ie: but the pearcinge speare was reserued for  
thee. O yee cruell ministers? O yee hartes of  
iron? Were the paines, and tormentes to li-  
tle (trowe yee) which his bodie suffered be-  
inge aliue; that yee woulde not pardon it  
euen after it was dead? What furie and rancor  
of enmitie is there so outragious, but that it  
is pacified when it seeth his enemy dead be-  
fore him? Lifte vp your cruell eies a litle ô you  
vnmercifull and cruell ministers, and beholde  
our sauour? Beholde I saie his deadlie face,  
his dymme eies, his fallinge countenance, his  
pale and wanne colour, and shadow of death.  
For though you be more harde, than either  
iron, or the Adamante stone: yea though ye be  
more hard, than your owne selues, yet it maie  
be, that in beholdinge him, your furie and  
malice wilbe appeased. Wherefore are ye not  
contented with the woundes yee haue geuen

*Meditation for*

to the sonne, but that ye will wounde his blessed mother also? Her ye doe wounde with that speare: vnto her ye geue the strooke: and against her sorowfull hart threateneth the sharpe poynt of that cruell lawnce.

Now commeth the wicked minister with a longe sharpe speare in his hande, and pearceth the verie naked syde of our sauour with great furie. The crosse shaked in the aier with the mightie force of the strooke: and from thence issued water, and bloude, wherewith are wasshed the sinnes of the worlde. O riuer that ronnest out of paradise, and waterest with thy streames all the face of the earth! O wounde of the pretious syde of my sweete Sauour, made rather with his feruent loue towards mankinde, than with the sharpe iron of the cruell speare! O gate of heauen! ô windowe of paradise! ô place of refuge! ô tower of strength! ô sanctuarie of iust persons: ô sepulchre of pilgrimes! ô neist of cleane doues! ô flourishing bed of the spouse of Salomon! Alhaile ô wounde of the pretious syde of our Sauour, that woundest the hartes of deuout persons? O strooke that strikest the soules of the iust? O rose of inspekeable bewtie? O rubie of inestimable price! O entrance into the harte of my sweete Sauour Iesus Christ! O witnes of his loue, and pledge of euerlastinge life! Throwghe thee doe all liuinge thinges enter into the Arcke of the true Noë, to be preserued from the floude

floude. Vnto thee doe all such as are tempted  
 repair : In thee doe all those that are heauie,  
 and sad finde comforte : by thee are the sicke *Ioan. 4.*  
 persons cured : through thee doe sinners en-  
 ter into heauen: and in thee doe all banished  
 persones, and pilgrimes, sleepe sweetelie, and  
 take their rest. O furnace of loue? O howse of  
 peace: O treasure of the Catholicke Church?  
 O veyne of liuely water, that springest vp  
 euen vnto life euerlastinge. Open o most lo-  
 uinge Lorde, I beseeche thee, this gate vnto  
 me: receaue my harte into this most delite-  
 full habitation: geue me passage through the  
 same vnto the tender bowells of thy loue: let  
 me drinke of this sweite fountaine: let me be  
 wasshed with this holie water: let me be ma-  
 de dronke with this most pretious licour. Let  
 my soule sleepe in this sacred breste. Here let  
 it forget all the cares of the worlde: here let  
 it sleepe: here let it eate: here let it singe sweet-  
 ly with the Prophet: sayeing: *Psalm. 131.* *This is my resting*  
*place for euer, and euer: here will I dwell: for this pla-*  
*ce haue I chosen for my habitation.*



*Meditation for*  
**HOW OVR SAVIOVR**  
**CHRIST WAS TAKEN DOWNE**  
*from the Crosse: and of the pittiefull la-*  
*mentation and bewailinge of the*  
*blessed virgin Marie.*



*Semper mortificationem Iesu in corpore nostro circumferentes, ut  
et uita Iesu manifestetur in corporibus nostris. 2. Corinth. 4. 10.*

§. II.

**A****F****T****E****R** this, consider how the holie  
bodie of our Sauour was taken  
downe from the crosse: and how  
the blessed virgin receaued it in her  
armes.

Now

Now the verie same daie in the eueninge, there came those two holie men, Ioseph, and Nicodemus, who reared vp their ladders vnto the crosse, and tooke downe the blessed bodie of our Sauour into their armes. The holie virgin then perceiuinge that the torment of the crosse was now ended, and that the sacred bodie of our Sauour was comming towards the earthe, she setteth her selfe in a readines to geue him a secure haue in her lappe, and to receyue him from the armes of the crosse, into her owne armes. And so she wryngeth her handes verie pittiefullie, and requesteth of those noble men with great humilitie, and instancie, that forsomuch as she had taken no leaue of her deereleie beloved sonne, nor receaued those last embracings of him vpon the crosse at the tyme of his departure, they woulde now suffer her to come vnto him, and not encrase her discomfort on euery syde. She beseecheth them, that they woulde not deale so straitly with her, as the enemies had done, takinge her sweete sonne from her beinge now dead, as the enemies did, whiles he was yet aliue. O blessed Ladie, how voide of comforte arte thou on euery syde? For if they denie thee thy request, thou wilt be fore discomforted: and if they graunte thee thy petition (accordinge to thy earnest desire) yet shall thy discomfort be neuer a whit diminished. Thy miseries haue no comfort at all, but onely in thy patience. If



*Meditation for*

thou goe about on the one side to diminifhe thy sorrowe, on the other side it increaseth dowble. Now ye holie men, what will yee doe in this case? What is your best aduice, and counsell, in this matter? To geue a flat deniall vnto such lamentable teares, and to so blessed a Ladie, in so iust and reasonable a request, were certainlie an vnseemlie acte: and to graunt her the thinge she demaundeth, were to ende her life. You are afrayd on the one syde to discomfort her: and on th'other syde you feare also least perhappes you shoulde be murderers of the mother, as the enemies were of the sonne. In conclusion the pittiefull earnestnes of the holie virgin ouercometh them, and those noble men thought best, that consideringe her great dolefull bewailinge, and lamentation, it shoulde be a greater crueltie to take her owne deare sonne frō her, than to bereiue her of her life. And so they were enforced to graunte her request.

Now when the blessed virgin had by her pittiefull intercession gotten the bodie of her deare sonne into her armes, what tonge is able to expresse the greate inwarde anguifhe and sorrowe which then she felte? O ye angells of peace, weepe with this holie virgin. O ye heauens, lament with her. O ye sterres of heauen, and all creatures of the worlde, accompanie the blessed virgin Marie in her great heauines and dolefull lamentation. The blessed mother embraceth the torne, and rent bodie of

8

of her sweete sonne. She huggeth, and clip-  
peth him fast to her brest, (her strengthe ser-  
uinge her to this thinge onely:) She putteth  
downe her face betwene the thornes of his sa-  
cred head. She ioyneth countenance with coun-  
tenance. The face of the mother is embrued  
with the bloude of the sonne: and the face of  
the sonne is bathed with the teares of the mo-  
ther. O sweete mother, is this happily thy  
sweete sonne? Is this he, whom thou concea-  
uedst with so great glorie, and broughtest  
fourthe with so great ioye? Where are now  
thy former ioyes become? Whither is thy  
wonted gladnes gone? Where is now that  
mirrour of beawtie, wherein thou diddest so  
often times beholde thy selfe? Now thou ta-  
kest no pleasure to beholde him in the face,  
because his eies haue lost their light? Now  
it auayleth thee not to speake, and talke with  
him, because his eares haue lost their hearin-  
ge? Now that tonge moueth not, which was  
wont to vtter the wordes of heauen. Now are  
those eies dimmed, which were wont with thei-  
re sighte to reioyce the whole worlde. How  
is it, that thou speakest not now (ô Quene of  
heauen?) How happeneth it, that verie sorrowe,  
and heauines, hath thus tyed vp thy tōge? Trew  
it is, that the tonge of the blessed virgin was as  
it were domme for a tyme: but her harte might  
secretly with inward greife speake vnto her  
sweete, and dearelie beloued sonne, and saie  
vnto him.

*Meditation for*  
**THE PITTIEFVLL LA-  
 MENTATION OF THE  
 BLESSED VIRGIN MARIE.**



*Itaque in his animam perforantibus gladius, et resonantur  
 ex oculis cordibus cogitationes. Luc. 2. 35.*

Note, that  
 the inten-  
 tion of the  
 awthoris  
 not to re-  
 present he-  
 re exactly  
 and preci-  
 sely the af-



life dead, ô light obscured, ô bew-  
 tie defyled. What blouddie handes  
 were those, that haue so disfigured  
 thy diuine shape? What crowne is  
 this, that my handes do feele vpon thy head?  
 What wounde is this, that I see in thy syde?  
 O highe preist of the worlde? What dolefull  
 markes, and signes, are these, that my eyes doe  
 see

see in thy bodie? Who hath bespotted the cleare glasse, and bewtie of heauen? Who hath disfigured the face of all graces? Are these the eies, that were wont to dymme the sonne with their bewtie? Are these the handes, that raised vp the dead, whom they rowched? Is this the mowthe, out of which the fower Riuers of paradise issued? Haue the handes of men such power against God? O my sweete sonne, and bloude of my bodie, from whence arose this terrible tempest? What raginge storme hath this bene, that hath so bereued thee from me? O my deere sonne, what shall I doe now without thee? Whither shall I goe? Who shall be able to helpe me? Manie fathers, and brothers, when they were afflicted, came to entreat thee for their children, and brethen that were dead, and thou with thy infinit verue, and clemencie, diddest comforte, and helpe them: But I (alas,) that see myne owne deere sonne, my father, my brother, and my Lorde, here dead before me, to whom shall I make sute for him? Who shall comfort me? Where is the good Iesus of Nazareth, the sonne of almightie God, which conforteth the liuinge, and restoreth life vnto the dead? Where is that great Propheer, so mightie both in wordes and worckes.

sections of  
the blessed  
virgin: but  
onelic by  
expressinge  
her doleful  
griefes, to  
moue the  
readers to  
deuotion,  
and pietie.

O my sweete sonne, which heretofore hast bene my comfort, and rest, but now a verie sharpe knyfe to my sorowfull and heauie harte. What hast thou done, why the

*Meditation for*

Iewes shoulde thus crucifie thee on the crosse? What cause had they to put thee to so cruell and shamefull a death? Is this the thanks for so manie good workes, as thou hast wrought emonge them? Is this the rewarde, that is giuen vnto vertue? Is this the recompence, for such diuine doctrine? Hath the wickednes of the worlde extended it selfe so farre? Hath the malice of the deuill bene so furiously bent? Hath the goodnes, and clemencie of almightie God yealded so farre forth? Is the horror, and hatred, which almightie God beareth against synne so passinge great? What? was so great a satisfaction requisite, to satisfie for the synne of one? Is the rigour of godes iustice so streit? Doth almightie God make so great accompt of the saluation of men?

O my sweete sonne, what shall I doe without thee? Thou arte my sonne, my father, my spouse, my maister, and all my companie? I am now become, as it were an Orphan without a father: a widowe without a husbande: I am now alone, and depriued of such a maister, and of such a sweete companion. Now shall I not see thee anie more to enter in at my gates, wearied with the discources, and preachinge of the gospel. Now shall I no more wpe of the sweate from thy face, which was so oftentimes sonneburned, and tyred with painfull trauels, and Iourneis. Now shall I see thee no more sitinge, and eatinge  
at

at my table, and ministringe foode to my soule with thy diuine presence. Now Alas, this glorie is finished: this daye is this ioye ended, and my solitarines beginneth presently.

O My deare sonne, why speakest thou not vnto me? O tonge of heauen, that hast comforted so manie with thy wordes, and geuen speache, and life, to so manie persons: who hath put thee to such a great silence, that thou speakest not to thy louinge mother? How is it, that thou hast not at the least left me some legacie, wherewithall I might comfort my selfe? Well, I will take it by thy licence. This Royall crowne shalbe my legacie. Of these nayles, and of this speare will I be thy heyre. These so pretious Iewells will I kepe alwaies in my harte. There shall thy nailles be knocked in. There shall thy crowne, thy scourges, and thy crosse, be kepte, and preserued. This is the inheritance which I haue chosen to enioye all the daies of my life.

O how litle while doe the ioyes of the earthe endure? And how soore doth that greife smarte, which commethe after muche prosperitie? O Bethelem, ô Ierusalem, how farre doe these daies differ from those, which I haue had in you? What a cleare night was that, and what an obscure daie is this? What a great ioye, and riches had I then: and what a greate greife and penurie haue I now? The losse of so great a treasure, can not be litle. O blessed

*Meditation for*

*Luc. 1.*

Angell, where are now those great praises of thy olde salutation? It was not in vayne, that I was in such a great trouble, and feare, at that tyme. For after great praises, there must needs followe, either some great faulle, or some greate crosse, and tribulation. Our Lorde will not haue his giftes to be in vaine, Idle, and without exercise. He neuer geueth honor without charge: nor superioritie without seruitude: nor great abondance of grace, but to make vs able to suffer great trouble, and persecution. Then thou diddest calle me, *Full of grace*: and now am I full of sorrowe. Then thou diddest calle me, *Blessed emonge all women*: and now am I the most afflicted of all women. Then thou diddest saie, *our Lorde is with thee*: now he is also with me, howbeit not aliue, but dead, as I now holde him here in myne armes.

O my sweete redeemer and sauiour, was it anie offence in me, to holde thee in my armes, with so great ioye, when thou wast but newly borne, that I shoulde now come to holde thee in them so soore tormented? Was it anie faulte in me, to take so great pleasure in geuinge thee the sweete milke of my brestes, that now thou shouldest geue me to drinke of such a bitter cuppe? Was it anie fault in me, to beholde my selfe in thy face, as in a bright glasse: that thou hast thus ordeined that I shoulde now see thee thus cruellie rente, and tormented? Was it anie offence in me,

me to loue thee so entierly, that thou shouldest now cause my loue to become my tormentor? And that I shoulde now suffer so much the greater greife, be how much I loued thee more entierlie?

O heauenly father, o louer of men, which art mercifull towards them, and rigorous towards thyne onelie and deerlie beloued sonne, Thou knowest how great the waues, and tempestuous sourses are, which lye beatinge at this presente against my dolefull harte. Thou knowest that this harte of myne hath abidden so manie deathes, as there haue bene whippes, and strookes, geauen vnto this holie bodie of thy sweete sonne. Howbeit, althoughe I be the most afflicted of all creatures, yet doe I geue thee infinite thanks for this greate sorrowe, and greife, that I sustaine. It is a sufficient comfort vnto me, to vnderstande that it is thy blessed will that it shoulde so be. Anie thinge that commeth from thy handes I must needes take in good worth, thoughe it were a sharpe knyfe, and woulde thrust it euen into my bowells. I geue thee most humble, and hartie thanks, both for my prosperitie, and aduersitie: and as well and euen in as equall wise for the one, as for the other. And for the vse, and commoditie of thy benefittes, which I haue hitherto enioyed, I blesse thee: And I am nothinge discontented, that thou doest now take them awaye from me. I mislike not of that, but I doe



*Meditation for*

*Lus. 2.*

Our Lorde  
will haue  
them that  
be his ser-  
uantes, euer

rather restore to thee the thinge againe, that was committed to my custodie, and doe yeelde vnto thee most humble and hartie thanks. Both for the one, and the other, the angelles blesse thee, and with them my teares also blesse thee for euermore. Howbeit I beseech thee ô my most louinge and mercifull father (if it maye stande with thy blessed will, and pleasure) that the martirdome which I haue alreadie suffered for these thirtie and three yeares maie content thee. Thou knowest ô Lorde, that from the daie, that holie Simeon signefied this martirdome vnto me, all my pleasures haue bene mingled with bitter gaule. And from that tyme hitherto, I haue had that sorrowfull daie euer lyenge ouerthwarte my heauye harte. In the midst of my Ioyes, I haue bene alwaies assaulted with the remembrance of this dolorous sorrowe: and I neuer had anie Ioye so pure, but that it was myngled with the terrible sorrowes, and feares of this daie. I knowe well, that all this was directed by thy diuine prouidence, and that it was thy blessed will, that from that tyme I shoulde haue knowledge of this misterie, to the ende, that as the sonne caried the crosse euermore before his eies, (euen from the verie daie of his conception:) so shoulde his mother carie it also. For thy will, and pleasure is, that those that be thyne shoulde alwaies suffer, and be afflicted in this transitorie life: And thou wilt not that our ioyes shoulde

shoulde be great or perpetuall in this vale of teares, though they be such as we take in thee.

to suffer,  
and be, af-  
flicted in  
this life.

Wherefore ô my kinge, vouchsaſſe now I beſeech thee, if it maie ſo ſtande with thy bleſſed will, that this maie be the verie laſt of my martirdomes: if not, thy holie will be fulfilled both in this, and in all other thinges. If thou thinke one martirdome be to litle for a poore ſeelig woman, thou knoweſt verie well ô Lorde, that I haue bene ſo oftentimes a Martir, as there haue bene woundes, and ſtrookes, geuen to the moſt bleſſed bodie of my ſauour. His martirdomes are now al ended, but myne in beholdinge him thus cruellie tormented doe beginne a freſhe. Commaunde deathe to retourne againe, to take the ſpoyle, which he hath left behinde him: and let him carie the mother alſo with the ſonne to the graue. O happie ſepulchre, that ſucciedeſt me in myne office. The crowne that they take from me, they geue vnto thee, forſomuch as thou encloſeſt him within thee, whom I haue had encloued in my bowelles. My verie bones woulde reioyce, if they might ſee them ſelues laied vp there, and certainly there ſhoulde my life be laied alſo. My harte, and my ſoule, will I burie there, (for that maie I doe) but as for my bodie, burie thou it there alſo (ô Lorde) I beſeeche thee, for that I maie not doe without thee. O death, why arte thou ſo cruell, as to ſeperate me from

*Meditation for*

him, in whose life my whole life consisteth? Thou arte sometimes more cruel in pardoninge, thā in killinge. Suerly thou haddest shewed thy selfe verie pittiefull towards me, if thou haddest taken vs both together: But now alas, thou hast bene cruell in killinge the sonne, but farre more cruell in sparinge the mother.

Such wordes as these, woulde the blessed virgin speake priuelie in her harte; and the like might those holie Maries, that accōpanied her speake also. All that were present wepte very tenderly with her. Those holie Matrones wepte: those noble Gentilmen wepte: heauen and earthe wepte: Yea all creatures accompanied the teares of the blessed virgin Marie.

The lamentation of  
S. Iohn the  
Euangelist.

The holie Euangelist also wepte verie lamentable, and embracing the blessed bodie of his maister, sayd: O my good Lorde, and maister, who shall be my teacher from henceforth? To whom shall I resorte to be resolved in my dowtes? Vpon whose brest shall I rest my selfe? Who shall impart to me the secretes of heauen? O what a straenge chaunge, and alteration is this? The last euening thou sufferedst me to rest vpon thy holie brest, and gauest me the Ioyes of life: and now doe I recompence that great benefit, with holding thee dead on my brest. Is this the face, which I sawe transfigured vpon the mownte Thabor? Is this that figure, wich was more cleare, than the sonne at noone daie?

Lykewise that holie sinner, Marie Magdalen wepte

wepte full bitterlie also, and embracinge the feete of our Sauour said: O light of myne eies, and redeemer of my soule: if I shall see my selfe ouercharged with sinnes, who shall receaue me? Who shall cure my woundes? Who shall answere for me? Who shall defende me agaynste the Pharisees? O how farre otherwise helde I these feete, and washed them, whē thou receauedst me, lyinge prostrate at them? O my sweete hart roote, and most entierly beloued, who coulde bringe to passe, that I might now die with thee? O life of my soule, how can I saie, that I loue thee, seinge I see thee here dead before myne eies, and yet doe remaine aliue?


The lamentation of S. Marie Magdalene.

After the like maner did all that holie companie weepe, and lamente, watering and wasshing his holie bodie with there teares. Now when the hower of his buriall was come, they wynde his holie bodie in a cleane linnen clothe: They bynde his face with a napkin: And layinge his bodie vpon a beere, doe carie it to the place of his buriall, and there they laye in that most pretious treasure. The sepulchre was couered with a stone: and the harte of the blessed mother with a darke clowde of heauines, and sorowe. There is she once agayne bereued of her sonne. There beginneth she a freshe to lamente her solitarines. There she seeth her selfe dispossessed of all her treasure. And there her harte remainethe buried, where her treasure was left.

The buriall of our Sauours bodie in the sepulchre.

*Meditation for*  
**A DECLARATION, WHY THE**  
**BLESSED VIRGIN MARIE, AND**  
*all iust persones, are afflicted in this pre-*  
*sent transitorie life, with diuers*  
*aduersities, and tribulations.*

§. III.

 Heauenly father, sith of thy infinit goodnes, and mercie, thou wouldest that thy blessed sonne shoulde thus suffer for our synnes: why wouldest thou that this holie virgin his blessed mother shoulde suffer also, who neither deserued death for the sinnes of others (for somuche as thy sonnes death suffised for the:) neither yer for her owne, seinge she neuer committed anie maner of synne in all her whole life? How easelie might this her tribulation haue bene tempered, if at that time she had bene for the of the cittie of Ierusalem, where if she had bene absent, she shoulde not haue seene with her eies the cruell death of her onelie and dearlie beloued sonne, neither haue so greatlie augmented her sorrowe, and grieve, with the sighte of the present obiecte, and with beholdinge him sufferinge his so manifolde, and cruell tormentes vpon the crosse. O wonderfull dispensation, and counsell of almightie God! Thy will was ô Lorde, that the blessed virgin shoulde suffer, not for the redemption of  
of

of the worlde, but because there is nothinge in the worlde more acceptable vnto thee, than to suffer for the loue of thee. Emonge all thinges created there is nothinge more precious than in heauen the glorious loue of the blessed Sainctes, and in earthe the troubled and afflicted loue of iust persons. I meane: than the loue of iust persons, that is tried with aduersitie, affliction, and tribulation. In the howse of almightie God, there is no greater honor, than to suffer for the loue of God. Emonge all the good workes, and seruices, that our Sauour did vnto thee in this worlde, this was that which thou hast appoynted, and accepted, for the most cheefe, and principal worke, to be the meane of our reparatiō ad redēption. This was the iewel, and pretious stone, that emonge all the riches of vertues, which that riche marchant laide before thee, liked thee best: for the which thou gauest vnto him whatsoeuer he demaunded, which was the redemption of the worlde. Now then, if this iewel be of so great valewe, and estimation, in the sight of almightie God, it were not meete, that such a riche piece, as this is, shoulde be wantinge in our blessed Ladie, who was of all perfect women, the most perfecte, and most acceptable in the sight of almightie God.

Moreouer, there is no worke in this worlde that maketh a more manifest, and perfecte shewe of true vertue, than to suffer

Note that nothinge is more precious in earthe, thā the loue of God, tryed in iust persons with suffering: affliction, and tribulation, for Gods sake.

The most manifest, and perfecte shewe

*Meditation for*

we, and  
proufe,  
of trewe  
vertue, is  
to suffer  
tribulations  
for the lo-  
ue of God.

Rom. 5.  
Patience is  
the proufe  
of trewe  
vertue, if it  
be exerci-  
sed in suf-  
feringe for  
defence of  
a iust, and  
godlie cau-  
se: and not  
for herese,  
or other  
vniust cau-  
ses.  
Eccles. 17.

tribulations for the loue of God. For the prou-  
fe, and tryall of true loue is to haue true pa-  
tience for the beloued. And there is no triall,  
and proufe, so farre from all suspition, as this  
is, And like as almightie God him selfe did  
neuer discouer the greatnes of his loue vnto  
men so clearelie, and perfectly, (though he his  
other benefittes which he bestowed vpon the  
were verie great) vntill he came to suffer for  
the: euen so shall they neuer discouer their lo-  
ue towards him fully, and perfectly, (be the-  
re other seruices they doe vnto him neuer so  
manie, and great,) vntill they come to suffer  
tribulations for his sake. *Tribulation* (as S. Pau-  
le saith) *is the occasion, and matter of patience:* And  
patience is the proufe, and triall of true ver-  
tue. And this proufe geueth vs a hope of  
glorie. For this cause therefore, a man ought  
alwayes to suspecte all vertue, and holines,  
which he perceaueth in him selfe, vntill it be  
tryed and prooued with the testimonie of tri-  
bulation. For as the Wise man saith: *The ves-*  
*sels of claye are tried in the furnace: but the hartes of*  
*the iust, in the furnace of tribulation.*

Almightie God in all the workes of natu-  
re hath not made anie one thinge that shoul-  
de be idle, or in vaine: muche lesse woulde he  
that in the workes of grace, his giftes shoul-  
de be idle, and in vaine. And therefore he de-  
uideth to euerie one of his electe, the bur-  
then, and charge, which he must beare, accor-  
dinge to the forces, and talente of the grace,  
he

he hath receaued. So that here in this short transitorie life, it is not to be esteemed for the greater loue, and frendship, if almightie God doe geue vs greater pleasure and ease: but rather, if he geue vs greater tribulation, and aduersitie. *Thou shalt geue vs ô Lorde, (saith the Prophet) to drinke teares by measure.* And the measure is this, that he that is most and greatest in thy grace, and fauour, is commonly most afflicted, and troubled in this transitorie life. When Moyses made that peace and accorde, betwene almightie God, and his people, the holie scripture sayth, that he sprinckled all the people with an Ilope dipped in bloude, and this beinge done, the rest of the bloude that remained, he sprinckled vpon the altar. Wherefore let all those, that determine to be the friendes of almightie God vnderstande hereby, that their loue, and friendship with him, must be celebrated, and dedicated with bloude: and not onelie with the bloude of Christ, but euen also with the proper bloude of euerie one: to wit: with patience, and sufferinge of troubles; and aduersities. Our Sauour Christ at that last supper which he made with his disciples, dranke first him selfe of the Cuppe, but after he had dröcke him selfe thereof, he gaue the remnant vnto his ghestes, which he had inuited, and commaunded them, to deuide the same emonge them, and that euerie one of them shoulde also drinke his drawght of that cuppe. So that

*Psalm. 79.*  
He that is  
greatest  
and most  
singular in  
the loue,  
and fauour  
of God, is  
comonlie  
most afflicted  
with  
tribulatiōs  
in this life.  
*Exod. 24.*

Note, how  
our loue,  
and friendship,  
with almightie  
God, must  
be celebrated,  
and dedicated  
with bloude.



All Christians must drinke their parte of Christes cuppe, and as members of Christ conforme themselves with Christ their head in sufferinge.

A notable comfort for all Catholickes that be persecuted by heretickes.

There were neuer anye persons more tossed with aduersities, and tribulations in this worlde: than our sauiour Christ and his blessed mother.

it apperteineth to all persons to haue their parte of this cuppe: and it is also requisite, that they all, as members of Christ, doe conforme them selues with our sauiour Christ in sufferinge. Howbeit herein standeth the difference, that as concerninge the common sorte of people, and those, that are Imperfecte, it is sufficient if they be sprinckled with bloude: but those deuout godlie persons, that are more nearly approched, and ioyned vnto almightie God, and be such, as are worthie to be called his aulters, these must not onelie be sprinckled with bloude, but they must also be dyed, and bathed in bloude: forso-muche as to the stronge are reserued the strongest battells, and so consequentlie a greater rewarde and a greater crowne in the kingdome of heauen.

Our sauiour Christ, and his blessed mother, were the two persons, that of all others in this worlde, were most entierly beloued of almightie God. Now these two, as they farre passed, and excelled all creatures in vertue: so did they likewise in sufferinge. And vndoubtedly there were neuer in the worlde two better persons, nor more tossed, and turmoyled with aduersities, afflictions, and tribulations, than these two were.

Be of good comfort therefore all ye Catholickes that are in tribulation, assuringe your selues, that the more troubles, afflictions, emprisonmentes, and crosses you susteine, the more

more like you are vnto our Sauour Christ, and his holie mother. Be of good cōfort, all ye Catholikes that are troubled. For you are not therefore the more forsaken of almightie God, but rather (if you haue patience in your troubles,) you are certainlie the more in his grace, and fauour, and more singulerlie, and dearlie, beloued of him. Be of good comfort, againe, and againe, I saie, all ye Catholices that are afflicted, and troubled: For there is no sacrifice more acceptable vnto almightie God, than a troubled and afflicted harte: neither is there anie signe more certaine of his loue, and friendship, then patience in tribulation. Let no man therefore sclaunder tribulation, for that were to sclaunder our sauour Christe, and his blessed mother: yea it were to bringe a sclaunder vpon almightie God him selfe, who alwaies sendeth tribulations and afflictions to his friendes.

*Psalm. 50.*  
There is  
no signe  
more cer-  
taine of  
the loue,  
and fauor  
of God,  
than to  
haue pa-  
tience in  
tribulatiō.

What thinge is tribulation, but onely a crosse? And therefore what other thinge is it, to defame tribulation, but to defame the crosse? Againe what is it els to flie from tribulation, but to flie from the crosse? Now if we worshippe the dead Crosse, which is the figure of the Crosse, why flie we than from the liuelie crosse, which is, to suffer by the crosse of tribulation? This is to Imitate, and followe the Iewes, of whom our sauour sayth, that when they had persecuted the Prophetes, they made for them afterwarde verie

To flie frō  
tribulatiō,  
is to flie  
from the  
crosse.

*Luc. II.*

*Meditation for*

great, and sumptuous sepulchers: honoring them after they were dead, and persecuting them, whilst they were aliue. And euen so it seemeth that those wicked Christians doe likewise in a sorte imitate them, which on the one side doe worshippinge the dead Crosse, and on the other side doe denye, and spit at the liuelie Crosse: Which is the sufferinge by the crosse of tribulation.

And let no man be discomforted, and saie, that he suffereth for his synnes, or without synne: for howsoeuer thou suffer, all is finallye in effect to suffer vpon the crosse. For if thou suffer for thy synnes, (and doe hartelie repent them) thou sufferest vpon the crosse of the good theiffe: But if thou suffer without sinne, and without deserte, thou oughtest to take the more comfort thereof, because this is to suffer euen vpon our Sauours owne Crosse.

SONDAIE  
MORNINGE.



**I**His daie (after thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the misterie of the holie Resurrection: in which thou maist consider these fower principall pointes: to witt: of the descen-

descendinge of our Sauour into that place of hell, which is commonly called by the Learned diuines: *Limbus Patrum*. Of the Resurrection of his holie bodie: Of his appearinge first to our blessed Ladie, and afterwarde to S. Marie Magdalene, and to the disciples.



*The text of the holie Euangelistes.*

**V**PON the Sondaie next ensuinge after this Fridaie of the Passion, verie earlie in Ioh. 10.

*Meditation for*

the morninge before the breake  
of the daie, Marie Magdalen ca-  
me to the sepulcher: and sawe the  
stone remoued from the tombe,  
and perceaued that the bodie was  
not there. The which, when she  
fownde not, she stooode without  
the sepulcher in the garden wee-  
pinge. And as she wepte, she bo-  
wed her selfe downe into the se-  
pulcher, and sawe two Angells in  
white, sittinge the one at the head,  
and the other at the feete of the  
place, where the bodie of Iesus  
was laid. And they said vnto her:  
Woman, why weepest thou? She  
made answer, and sayd: They ha-  
ue taken awaie my Lorde, and I  
knowe not where they haue laid  
him. When she had thus said,  
she turned her selfe backe, and  
sawe Iesus standinge, and knewe  
not

not that is was Iesus. Iesus sayd vnto her: Woman, why weepest thou? Whom seekest thou? She supposinge that he had bene the gardener of that garden, sayd vnto him: Sir, if thou hast taken him awaie, tell me where thou hast laid him, and I will take him awaie. Then sayd Iesus vnto her: Marie. And she sayd vnto him, Maister. Iesus sayd vnto her. Towche me not, but goe, and tell my brethren, that I ascende to my father, and your father, to my God, and your God. Marie Magdalen came forthwith awaye, and tolde these thinges vnto the Disciples, sayenge: I haue seene our Lorde, and he tolde me these, and these thinges, that I shoulde tell them vnto you.

The same daie, late in the eue-

*Meditation for*

ninge, when the doores were shut, where the disciples were assembled for feare of the Iewes, Iesus came, and stooode in the middes of them, and sayed vnto them. Peace be with you, And when he had so said, he shewed vnto them his handes, and his syde. Then were the disciples glad, when they had seene our Lorde. Then sayd Iesus againe vnto them: Peace be with you. As my father sent me, so sende I you. And when he had sayd those wordes, he breathed vpon them, and sayd: Receaue the holie Ghost. Whose synnes so euer ye shall forgeue, they be forgeuē vnto them: and whose synnes so euer ye shall reteyne, they are reteyned.

At that tyme, Thomas one of the twelue, who was also called Didimus was not with the disciples  
when

whē Iesus came. The other disciples therefore (whē he came) saied vnto him: We haue seene our Lorde. But he sayd vnto them. Except I see in his handes the prynte of the nailles; and put my fynger into the holes of them, and put my hande into his syde, I will not beleue it. And eight daies after, his Disciples were againe within, and Thomas with them. Then came Iesus againe, when the doores were shutt, and standinge in the middes of them: sayd: Peace be with you. And after he sayd vnto Thomas. Put thy finger here, and see my handes, and bringe hither thy hande, and put it into my syde, and be no more incredulous, but faithfull. Thomas answered, and sayd: My Lorde, and my God. And Iesus sayd vnto him. Thomas,



*Meditation for*

because thou hast seene , thou beleuest. Blessed are they, that haue not seene , and haue beleued. Manie other signes did Iesus worke also in the presence of his disciples , which are not written in this booke: but these thinges are written , that ye might beleuee, that Iesus Christ is the sonne of God , and that beleuinge , ye might haue life by him.

MEDITATIONS VPON  
THESE POYNTEs

OF THE TEXT.

*Psalm. 117.*

why the  
daye of  
Christes  
resurrectiō  
is speciallie  
called our  
Lordes  
daye.



*His is the daie that our Lorde hath made, let vs reioyce , and be merie in it. Our Lorde who is the maker of all times , hath made euerie daie: but this daie, especiallie he is sayd to haue made; forsomuche as on this daye he finished the most excellent of all his workes, to wit, the worke of our redemption. Now as this worke is called*  
(by

(by waye of excellencie) the worke of God, by reason that it farre passeth all his other workes: euen so also this daie is called the daie of God, for that vpon this daie he finished this worke, which was the most excellent of all his workes.

It is also sayd that our Lorde made this daye, because whatsoeuer was done in it, was done onely by his owne hande. In other feastes and mysteries of our Sauour, there is euer some thinge that we haue done our selues, because there is alwaies in them some thinge of payne, which payne grewe of our sinne, and therefore there is some thinge belonging vnto vs. But this daye is not a daie of trauell, nor of paine, but a puttinge awaie, and bannishment of all paine, and a fulfillingge of all glorie, and therefore it is whollie and purelie the daie of God. Who is he then that will not reioyce vpon such a daye as this is? This daie all the humanitie of Christ reioyced: The blessed mother of Christ reioyced: the disciples of Christ reioyced: heauen and earthe reioyced: yea hell it selfe had his part of this ioye. This daie the sonne shyned more clearly than it did anie other daie, because it was meete that it shoulde serue our Lorde with his light on this daie of his reioycinge, as it had serued him before with his darkenes on the daie of his Passion. The heauens which before in the daie of his passion became darke, because they would not see their

The ioye-  
full daye of  
Christes  
Resurre-  
ction.

*Meditation for*

creator naked, doe now on this daie shyne with a singuler cleernes, to see him how he cometh fourthe as a conqueror out of the sepulchre. Let the heauens therefore reioyce, and thou & earthe take part of this ioye: because this daie there shyneth a greater brightnes out of the sepulchre, than from the very sonne it selfe, that geueth light in the heauens. A certaine holic Father geuen muche to comtemplation sayth, that euerie Sondaie morninge when he rose to mattins, he tooke so great ioye by callinge to minde the misterie of this daie, that it seemed to him, that all creatures both of heauen, and earthe, did singe at that howre, with lowde voices, and saye: *In thy resurrection ô Christ, Alleluia. The heauens and earthe reioyce, Alleluia.*

Now to vnderstande somewhat of the misterie of this daye, consider first of all, howe our Sauour hauinge finished that painfull iourneye of his passion, as he ascended with passinge great charitie vpon the crosse for our sakes, euen so did he descende downe into hell with the like loue and charitie, to finishe the worke of our reparation. For as he tooke death as a meane to deliuer vs from death: euen so did he likewise goe downe to hell, vsinge that as a meane to deliuer such as be his from hell.

Now therefore let vs consider, how this noble triumphant conqueror goeth downe into hell, clothed with brightnes and strengthe, whose

whose entrie Eusebius Emisenus describeth in these wordes. O beawtifull light, which shininge from the highest parte of heauen, diddest geaue light with a suddaine and vnwondered brightnes to them that were in darckenes, and in the shadowe of deathe. For at the verie instant, that our Sauour descended thither, immediatlie that euerlastinge darke night shyned verie brightlie, and the noyse of them, that there lamented ceased forthwith, and all that cruell route of tormentors trembled, to beholde our Sauour Christ present. There were the princes of Edom troubled, and the mightie of Moab quaked for feare, and the inhabitantes of the lande of Canaan were sore amased, and astonied. Incontinently all those infernall tormētors beganne in the midst of their obscure darckenes to murmure emonge themselves, and to saye: Who is this, that is so terrible, so mightie, and withall so bright? There was neuer scene anie man like vnto this in oure quarters. There was neuer the like person sent into these dennes from the beginninge of the worlde vnto this daie. What? he loketh as one that woulde rather assault vs, than paie here anie dette: and as one that woulde soner geue vs an ouerthrowe, than be punnished as a sinner. He seemeth to be a Iudge, and no guiltie person. He cometh with great might to fight, and not to suffer anie payne. Where stode our garde, and the porters of our gates, when this conqueror

*Exod. 25.*

*Meditation for*

brake our stronge inclosures, and entered thus perforce vpon vs? What maie he be, that is of such a mightie puissance? If he were faultie, he woulde not haue bene so hardie? And if he had broughte with him anie obscuritie of synne, he coulde neuer haue thus geuen light to our darkenes with his brightnes? If he be God, what hath he to doe in hell? If he be a man, how is it that he is so bolde? If he be God, what hath he to doe in the sepulchre? If he be a man, how happeneth it, that he hath spoyled our stronge prison of *Limbus*?

*Genes. 3.*

O Crosse that hast after this maner defeyted our hopes, and bene the cause of this our great losse, and dammage. Vpon a tree we gayned all our riches, and now vpon a tree we lose them all againe.

Suche wordes as these murmured those infernall feindes emonge themselues, at what time the noble triumphant conqueror our Sauour Christe entered therein, to deliuer his prisoners. There stode all the soules of the iust gathered together, that had from the beginninge of the worlde, vntill that howre departed out of this lyfe. There might yee haue seene, one Prophet sawed a sonder: an other stoned: an other hauinge his necke broke with a barre of yron: and others that had with other kyndes of death glorified almightie God. O gloriousse companie? O most noble treasure of heauen? O most magnificent, and riche parte of the triumphe of our Sauour Christe?

There

There were those two first persons (to wit: Adam, and Eue) who in the beginninge peopled, and increased the worlde: whiche two, as they were the first in synne, so were they the first also in faith, and hope. There was that holie olde man Noë, who by buyldinge of the great Arke, preserued seede that the worlde might be replenished, and peopled againe, after the ceasinge of the waters of the floude. There was the Patriarke Abraham the first father of the belecuyng people, who deserued before all others to receiue the testament of God, and the signe, and separation of his familye from others, by the marke of Circumcision in their fleashe. There was his obedient sonne Isacke, who in caryenge vpon his shoul-  
*Genf. 6.*  
 ders the woode wherewith he shoulde be sacrificed, represented the sacrifice, ad redēption of the worlde. There was Iacob the holie father of the twelue trybes, who by puttinge vpon him an others apparell, and straunge garments, gayned his fathers blessing: which figured the misterie of the humanitie and incarnation of the euerlastinge worde. There  
*Genf. 12.*  
*Genf. 17.*  
 was the holie S. Iohn Baptist also, as a guest, and newe inhabitor of that lande: and likewise the blessed olde man Simeon, who would not depart out of this worlde, vntill he had seene with his eies the redeemer of the worlde, and receyued him in his armes; and songe like a swanne before his death that sweete  
*Luc. 2.*  
 songe: *Nunc dimittis: &c.* There had the poore  
*Luc. 15.*

*Meditation for*

feellie Lazarus mentioned in the gospell his place also, who by meanes of his soores, and patience, deserued to be partaker of that so noble companie, and hope.

*Psalm. 41.*

All this quyer, and assemblie of holie soules were there mourninge, and sighinge for this daie. And in the middest of them (as maister of the chappell) was that holie kinge, and Prophet Dauid, who without ceassing repeted his auncient lamentation. *As*

*Psalm. 34.*

*the hart longethe after the fountaines of Waters, euen so doth my soule longe after thee my God. My teares were bread vnto me daie, and night, Whiles they saie vnto my soule, Where is thy God? O holie kinge Dauid, if this be the cause of thy lamentation, now maist thou cease from singinge this songe: for here thy God is now present, and and here is thy Sauour, whom thou maist now enioye. Chaunge this songe therefore, and singe that other songe which thou diddest singe longe before in spirite. Thou hast blessed thy lande (ô Lorde,) thou hast deliuered Iacob out of captiuitie. Thou hast pardoned the iniquitie of thy people, and hast dissembled the multitude of their sinnes. And thou holie Iemie that wast stoned to death for the same Lorde, shut vp now thy booke of lamentations, which thou diddest wryte, when thou beheldest the destruction of Ierusalem, and the ruine of the temple of God. For euen within these three daies, thou shalt see an other temple builded vp, farre more beawtyfull than*

than that was, and thou shalt see an other more goodlie Ierusalem renewed through out the worlde.

Now when those blessed fathers sawe their darkenes chaunged to a goodlie bright light: when they sawe the tyme of their bannishemēt expired, and their glorie now begonne, what tonge is able to expresse the passinge inwarde ioye that they felt? O how glad were they to see themselues now deliuered out of the captiuitie of Egipt, and their enemies drowned in the redde Sea? How hartelie did they singe altogether, and saie: *Let vs singe vnto our Lorde, for he hath gloriouslie triumphed. He hath ouerthrowen both the horse, and the horsemen into the sea.* With what inwarde affection (trowe ye) did the first father of all mankinde prostrate him selfe before the feete of his sonne, and Sauour, and saie vnto him. Thou art now come my dearlie beloued Lorde, whome I haue so longe tyme looked for to redeeme my synne. Thou art come to fulfill thy promise, and hast not forgotten them that did put their trust in thee. The difficultie of the waie thou hast ouercome with thy great pittie and mercie: and with thy passinge great loue thou hast ouercome also the painfull trauailles, and tormentes of the Crosse.

No tonge is able to expresse the great ioye of these holie fathers. But the ioye that our Sauour had to see such a multitude of soules

The greate  
ioye of the  
olde fa-  
thers, in  
*Limbo patrū*  
at the de-  
scendinge  
of our Sa-  
uiour thi-  
ther, to de-  
liuer them  
frō thence.  
*Exod. 14.*  
*Exod. 15.*



*Meditation for*

*Genes. 42.*

redeemed by the merites of his passiō was farre greater without all comparison. O sweete Lorde, how well wouldest thou then accompt the greate labours, and paynes of thy crosse employed, when thou sawest what goodly fruite, that most blessed and sacred tree beganne to yeilde. The Patriarke Ioseph when he had two sonnes borne ynto him in the lande of Egypt, made none accompte of all his paines, and traucils past: and in signification thereof, he called the first sonne that was borne in that countrie Manasses, sayeing: God hath caused me to forget all my traueilles, and the howse also of my father. Ioseph reioyced so muche at the birthe of one sonne: What might our Saviour now thinke, when he sawe him selfe beset on euery syde, with such a number of sonnes, after the ende of his tormentes, and Martirdome vpon the crosse? What might that pretious olme thinke, when it saue rownde aboute her so many, and such goodly braunches shooting out on euery syde?



OF

OF THE RESVRRE-  
CTION OF THE BODIE  
OF OVR SAVIOVR.



§. II.

**B**V T O my Sauour what meanest thou, that thou geuest no parte of this thy glorie to thy most holie bodie, that lieth waytinge for thee in the sepulchre? Thou knowest well (ô Lor- *1. Reg. 30.* de) that the lawe, that was made concerninge

R iiii

*Meditation for*

the diuision of spoiles sayth, that there shoulde be geuen as great a portion to him, that remaineth in the rentes, as to him that entereth into the battell. Thy holie bodie hath remayned waytinge for thee in the sepulchre, whilest thy most holie soule entered into hell to geue the battell. Make therefore an equal diuision of thy glorie to thy bodie, forsomuch as thou hast now wonne the battell.

The holie bodie of our Sauour laie in the sepulchre in such a pittiefull forme as he had left it, stretched out alonge vpon that colde stone; wounde vp in his wyndinge sheete: his face couered ouer with a napkin: and all the partes of his bodie whollie rent, and torne. It was now after midnight, and the dawninge of the daie approached neare at hande, when the sonne of iustice had determined to preuent the sonne of the morninge, and to be before him in this daies iourney. In this blessed tyme therefore entered that glorious soule into his sacred bodie. And how (thinke you) did it adorne the same? Suerly there is no tonge able to expresse it in wordes: Howbeit by an example we maie perceaue somewhat thereof. We see sometymes towards the west a verie obscure, and darke clowde: and if happlye the sonne doe take it before his goinge downe, and beat vpon it, and couer it all ouer with his beames, it is wonte to cause it to appeare all beautifull, all goodly,

goodly, and all glisteringe like golde: in-  
much as it seemeth to be the verie sonne  
it selfe. Now in like maner did that glorious  
soule after it was inuestured in that holie bo-  
die, and entered into the same. For it con-  
uerted all the darkenes of the bodie into li-  
ghte, and all his filthines into beautie, and  
caused the bodie that was the fowleſt of all  
bodies, to become the faireſt, and moſt beau-  
tifull of all bodies. After this ſorte our Sau-  
our riſeth againe out of the ſepulchre, alto-  
gether perfectlie glorious, as the firſt begotten  
of the deade, and the figure of our reſurre-  
ction.

This is that holie Patriarke Ioseph, who  
is nowe deliuered out of priſon, the heare of  
his mortalitie beinge cut of, and apparailled  
with the garmentes of immortalitie, and ma-  
de Lorde of the lande of Egipt. This is that  
holie Moyſes, who was taken out of the wa-  
ters, and out of the poore ruſhe baſket, and  
is now come to deſtroie all the power, and  
chariottes of kinge Pharao. This is that holie  
Mardocheus, who after he had put of his ſac-  
keclothe, and aſſhes, and was apparailled with  
roiall garmentes ouercame his enemye, and  
crucified him vpon his owne croſſe, and deli-  
uered all his people from deathe. This is that  
holie Daniell, who is now come forth out of  
the lyons denne, and hath not receyued anie  
dammage at all of the furious, hongrie, and  
rauenous beaſtes. This is that ſtróge Satnpſon, *Indic. 16.*

*Genes. 41.**Exod. 2.**Heſter. 6.**Daniel. 14.*

*Meditation for*

*IONAS. 2.*

who beinge enuironed about with his enemies, and enclosed within the citie ryseth vp at midnight, and breaketh vp their stronge gates, and lockes, and so defeyteth the malicious purposes, and designementes of his adtierfaries. This is that holie Ionas, that was allotted to die, to deliuer his companions from death, who entrynge into the belly of that great beast, is the thirde daie cast vp againe vpon the coast of Ninylue.

Who is this, that beyng betweene the hongrie lawes of the deuouringe beast, coulde not be eaten of her? Who is this, that was swallowed downe into the bothom of the waters, and enioyed neuerthelesse the aire of lyfe? Who is this, that beinge sonke downe into the deapth of perdition, caused euen death it selfe to serue him? This is our glorious Sauour, who was snatched away by that cruell beast, which is neuer satisfied (to wit, by death) which after she had him in her mouthe, and perceaued the worthines of the praie, trembled, and quaked for feare, and coulde not holde it. For althoughe the earthe swallowed him after he was dead, yet findinge him free from all faulte, and synne, she was not able to detaine him in her howse. For it is not the paine, that maketh a man guiltie, but the cawse, which coulde not be founde in him.

## HOW OVR SAVIOVR CHRIST

AFTER HIS RESVRRECTION

*appeared to the holie virgin his  
blessed mother.*

§. III.

**N**OW hast thou o lorde glorified,  
and reioyced thy most holie fleashe,  
she, that suffered with thee vpon  
the crosse. Remember likewise,  
that the fleashe of thy mother is also thy fleashe,  
and that she also suffered with thee, when  
she sawe thee suffer vpon the crosse. She was  
crucified with thee, it is reason therefore that  
she also rise againe with thee. It is a sayeing *Rom. 6. 2.*  
of thy Apostle, that whosoever haue bene *1. Tim. 2.*  
thy companions in thy paines, shalbe thy companions  
likewise in thy glorie. Forsomuche  
therefore, as this blessed Ladie hath bene thy  
faithfull companion in all thy paines, euen  
frome the maunger, to the crosse, reason it is,  
that she shoulde be now partaker of thy ioyes  
also. Wherefore clarifie that heauen, that is  
now obscured: discouer that moone, that is  
now eclipsed: dissolue those cloudes of her  
heauie soule: drie vp the teares of her maidenly  
eies: and now after the stormy winter of so  
manie floudes, commaunde the flourishinge  
springe to retourne againe.

At this tyme of the resurrection of our  
Saviour, the holie virgin had withdrawn her

*Meditation for*

*Psalm. 56.*

selfe into her oratorie, expecting there the comminge of this newe lighte. She cried inwardly in her harte, and called like a pittiefull lioness the therde daie vnto her dead sonne, sayenge: Arise vp my glorie, arise my harpe and my vyole. Retourne (ô triumphant conqueror) vnto the worlde. Gather together (ô good pastor) thy dispersed flocke. Geue eare (ô my deare sonne) vnto the clamours of thy heauie and afflicted mother. And seinge by these clamours thou wast moued to descende downe from heauen into the earthe, let the same moue the now also to ascende vp againe from hell into the worlde. In the midst of these clamours, and cries of the blessed virgin, beholde that poore cotage of hers was sodainly brightened all ouer with a heauenly lighte, and her sonne being now gloriouslie rysen againe from deathe to lyfe, presenteth him selfe to the sight of his holie mother. The morninge sterre appeareth not so beautifull, the brighte sonne at noone daie shineth not so cleare, as did that face full of all graces, and that vnspotted glasse of diuine glorie in the eies of his holie mother. She beholdeth the bodie of her sweete sonne, rysen vp againe from death and glorified, all the disfigures of the former deformitie beinge cleane wyped awaie, the comely grace of those diuine eies returned, and his former beautie was restored againe, and increased.

She also beholdeth those gappes of his  
woundes,

woundes, which as they were before verie swoordes of sorrowe to her heauie, and tender harte, so are they now become fountaines of loue. Whom she sawe before to suffer betwene two thieues, she seeth now accompanied with Sainctes and Angells. Whom she sawe before to commend her from the crosse vnto his disciple, she seeth now stretching forthe his louinge armes, and geuinge vnto her the sweete kisse of peace. Whom she helde before dead in her armes, she seeth now rysen vp againe before her eies. The blessed mother now holdethe him, and will not leaue him, she embracethe him, she desireth and prayeth him most instantly, not to departe awaie from her. Heretofore she was made speecheles for sorrowe, and knewe not what to saye: But now she is become speecheles for verie ioye, and cannot vtter her inwarde gladnes vnto him.

Now what tongue can tell, or what vnderstandinge is able to comprehend, the exceeding ioye that this blessed virgin conceyed inwardlie in her minde? We cannot vnderstande the thinges that doe exceede our capacitie, vnlesse we compare them to other lesse thinges, and frame by them as it were a ladder, to ascende by degries from the lower vnto the higher, and so make a coniecture of the one, by the other. Now that we maye vnderstande somewhat of this her exceeding ioye, consider what a greate ioye the Patriarke



*Meditation for*

*Genes. 45.*

Iacob felte, when after he had bewailed his dearly beloued sonne Iosephe with so great abundance of teares, supposinge him to be dead, rydinges were broughte him, that he was aliue, and Lorde ouer all the lande of Egypt. The holie scripture saith, that when these newes were tolde him, he conceyued so great ioye, and astonishment therewith, that as a man newlie awaked out of a heauie sleepe, he could not call his wittes perfectlie together, nor yet beleue the newes that his sonnes had tolde him, no more than if it had bene a verie drea-me. But afterwardes, when he was fullie resolved, that it was true: the holie scripture saith, that his spirite reuyued againe, and that he spake these wordes folowinge. *It is enough for me, if my sonne Ioseph be yet a liue: I will goe, and see him, before I die:* Now then, tell me I praye you, if Iacob that had eleuen other sonnes in his howse, conceyued yet so great a ioye in his harte to vnderstande that euen one onely, whom he supposed to be dead, was yet aliue, what an exceeding great ioye conceyued the blessed virgin, who hauinge no more but one sonne, and that one such a sonne as our blessed Sauour was, so notable, and so dearly beloued, as he was vnto her, after she had seene him with her eies bothe dead, and buried, sawe him now againe risen vp from deathe, and withall glorified, and made Lorde not onely of all the lande of Egypt, but also of all things created? Is there anie vnderstandinge

standinge able to comprehend this? Vndoubtedly her ioye was inwardlie so great, that her harte had not bene able to susteine the force thereof, had it not receyued some supernaturall strēgth, and comforte, by speciall miracle of almightie God for that ende. O blessed virgin, this benefit alone maie suffice thee. It is enoughe for thee, that thy deare sonne is alieue, and that thou hast him in thy presence, and seest him before thy death: so as now there remayneth nothinge els for thee to desire. O Lorde how well knowest thou how to comforte them, that suffer for thy sake? The former paine of thy blessed mother seemeth not now to be great, beinge compared with this passinge great ioye. If thou o Lorde, doest comforte such as suffer for thee after this sorte, blessed and happie are their persecutions, and troubles, seinge they shalbe thus rewarded.

In like maner we haue to consider, how our Sauour appeared vnto his disciples, and especially to S. Marie Magdalen, whereof presently we doe not intreat, because we woulde not make this meditation ouer longe.

*The ende of the first seuen meditations,  
for the seuen daies of the weeke  
in the morninges.*

*Meditation for*

# HERE BEGINNE THE OTHER SEVEN MEDITA- TIONS FOR THE SAME SEVEN daies in the nightes. And althowghe these Meditations be placed in the seconde place, yet are they first to be vsed in the order of exercise: Forso-muche as With them they must first begin- ne, Who are but newlie conuerted to the ser- uice of almightie God.



*Accipite fructum factum, quorum remiseritis peccata remittuntur eis, et quorum  
retinueritis retenta sunt. Iohan. 20. vers. 23. Multi credentes et conuer-  
santes ad dominum artus suos. Act. 19. vers. 12.*

OF SYNNES.

MON-

# MONDAIE NIGHTE.



**H**IS daie (after thou hast made the signe of the Crosse, and prepared thy selfe hereunto,) thou must attēde to the knowledge of thy selfe, and thou must vse diligence to call to minde thy sinnes and offences. And this is the waie to obtaine true humilitie of harte, and repentance, which are the two first gates, and foundations of a Christian life.

For the better performance whereof, thou must thinke first of all vpon the multitude of the sinnes of thy former lyfe, and especially vpon those offences, that thou diddest comit, at what time thou haddest least knowledge of almightie God. For if thou canst well vewe and examyne them, thou shalt finde that they haue exceeded in nomber the verie heares of thy heade, and that thou diddest liue at that time like an heathen, that knoweth not what God is.

This done, ronne ouer breefelie the tenne commaundementes, and the seuen deadlie synnes, and thou shalt see, that there is no one of them, wherein peraduenture thou hast not offended more or lesse, diuers and sundry times, by thought, worde, or deede. Our

*Meditation for*

*Genes. 3.*

first father Adam did eate but of one onely tree forbidden him, when he committed the greatest sinne of the worlde? But thou hast set thy eies, and handes infinite times vpon all sinnes.

How thou  
hast vied  
the benefi-  
tes of al-  
mightie  
God.

In like maner ronne ouer all the benefi-  
tes of almightie God, and all the times of thy  
life past, and consider wherein thou hast em-  
ployed them, forsomuche as thou must vn-  
dowtedlie geue an accompte at the verie ho-  
wer of thy deathe of all these thinges. And  
therefore it were well done, that thou shoul-  
dest first take an accompte of thine owne  
doynge, and enter into iudgement with thy  
selfe, that thou be not afterwarde iudged of  
almightie God.

*1. Cor. II.  
vers. 31.*

Of myf-  
spendinge  
thy tyme.

Wherefore tell me now, wherein hast  
thou spent thy childehoode? Wherein thy in-  
fancie? Wherein thy youth? To be short,  
wherein hast thou spent all the daies of thy  
lyfe past? Wherein hast thou occupied thy  
bodely senses, and the powers of thy soule,  
which almightie God hath geuen thee to this  
ende, that thou shouldest knowe him, and  
serue him? Wherein hast thou employed thi-  
ne eies, but in beholdinge of vanities? Where-  
in thine eares, but in harkeninge after lies?  
Wherein thy tonge, but peradventure in all  
kinde of swearing, backbytinge, and most  
vnhoneft talke? Wherein hast thou occupied  
thy tast, thy smelling, and thy touchinge, but  
onelic in pleasures, and delites, and in sensuall  
and

Of the bo-  
delie senses  
and po-  
wers of the  
soule.

and fleshly allurements? What benefite hast thou taken by the Sacramentes, which almightie God hath ordeyned for thy remedie and comforte? How thankfull hast thou bene vnto him for his benefites? How hast thou answered vnto his inspirations? Wherein hast thou spent thy health, thy naturall forces, and habilitie? How hast thou employed the goodes, which are rearmed the goodes of fortune? How hast thou vsed the meanes and oportunities, which almightie God hath geuen thee to leade a holie, and vertuous lyfe? What care hast thou had of thy neighbour, whom almightie God hath commended vnto thee? And of those workes of mercie, which he hath appointed thee to vse towards him? Now what answere wilt thou make at that dreadful daie of thyne accompte, (to wir, at the hower of thy dearthe) when almightie God shall saie vnto thee. *Geue me an accompte of thy stewardshippe, and of the landes, and goodes, that I haue committed to thy charge: For now I will that thou shalt haue no more to doe therewith? O drye and withered tree, readie for the euerlastinge horrible tormentes in hell fier? What answere wilt thou make at that terrible daie, when an accompte shall be required of thee, of all the time of thy life, and of all the minutes, and momentes of the same?* *Luc. 16. vers.*

And assure thy selfe, that it will so certainlie come to passe: for euen our sauour Christ

*Meditation for*

himself (who shalbe our Iudge) hath plainlie protested it, and forwarned vs beforehand thereof: sayenge: *Euerie idell worde that men haue spoken, they shall render an accompte of the same at the daye of Iudgment.*

**¶ 11.**  
Of the syn-  
nes that  
thou hast  
commyt-  
ted, synce  
the time  
thou hast  
had more  
knowled-  
ge of God.

Secondly, call to minde what sinnes thou hast committed, and doest commit euerie daie, since the tyme thou art come to a further knowledge of almightie God. And thou shalt finde that euen now presently (all that knowledge notwithstanding) olde Adam liueth in thee, with manie of thy lewde corrupt maners and auncient customes. Wherevpon thou mayest take occasion to runne ouer the negligences, and defectes, wherein thou doest daile offende against almightie God, against thy neighbour, and against thy selfe. For in each of these pointes, thou shalt fynde thy selfe to haue failed verie much in thy dutie. Consider then how vnreuerent thou arte towards almightie God: how vnthankfull for his benefites: how rebellious, and stife necked to yeelde to his inspirations: how slouthfull, and negligent in matters apperteininge to his seruice: which either thou had left vndone, or els if thou hast done them, it was not with suche a readines, and diligence, as the thinges required, nor with such a pure intention as thou oughtest to haue had: but the verie true cause why thou diddest them, was for some other respecte of worldlie commoditie.

Consider likewise how harde and seuerer  
thou

thou art towardes thy neighbour, and contrariwise how pittiefull and fauorable towardes thy selfe: what a loue of thyne owne proper will, of thy fleashe, of thy estimation, and of all thy worldly profites, and commodities. Consider moreouer, that whereas thou sayest in wordes, that thou arte now conuerted vnto almightie God, thou art yet notwithstanding in thy deedes very proude, ambitious, angrie, rashe, vaine glorious, enuious, malicious, delicate, inconstant, light, sensuall, a great loue of thy pastymes, of pleasante companie, laughter, iestyng, idell talke, and of vaine bablyng, and pratling. Consider also, how vnconstant thou arte in thy good purposes: how vnaduised in thy woordes: how headlonge in thy deedes: how cowardly, and faynte harted to doe anie matter of weight, and importance.

Thirdly, when thou hast considered in this order the multitude of thy sinnes, consider forthwith the greiuousnes of them, that thou mayest perceauce how thy miseries be increased on euerie side. The whiche thinge thou shalt the better see, if thou consider these three circumstances in all such sinnes, as thou hast committed in thy former lyfe: to witt: Against whom thou hast sinned: For what cause thou hast sinned: And in what maner thou hast sinned. If thou consider against whom thou hast sinned, thou shalt finde that thou hast sinned against almightie God, whose goodnes

III.  
Of the  
greiuous-  
nes of syn-  
ne.

Thre cir-  
cumstances  
to be con-  
sidered in  
sinne.

I.



*Meditation for*

and maiestie is infinire: whose benefittes and mercies towards mankinde doe exceede the sandes of the Sea: in whom alone are all excellencies, and titles of honour to be fownde: and to whom all dueties and homagies dewe to anie creature, are due in the highest degree of bounden dewtie. If thou consider the cause

II.

that moued thee to sinne, it was for a poynte of estimation, for a beastly delight, for a trifling worldly commoditie, and for other thinges of no weighte: whereof almightie God him selfe, most greuouſly complaineth by one of his Prophettes, saiege: *They haue dishonored me, in the presence of my people, for a handfull of barley and for a peece of breade.*

*Ezech. 13.*

III.

But if thou consider after what maner thou hast sinned? Suerlie it hath bene done with such facilitie, with such boldnes, so without all scruple, so without all feare, yea somerimes with such contentation, and ioye, as if thou haddest sinned against a God of strawe, that neither knewe, nor sawe, what passeth in the worlde. Now is this the honour that is due vnto so highe a maiestie? Is this the thanckfulnes that thou yeeldeſt for his so manifolde, and so great benefits? Is this the recōpence that thou makeſt vnto him for the pretious bloude, which he hath shed for thee vpon the crosse? Is this the repaiment for those lāshes, and buffettes, which he suffered for thy sake? O miserable and wretched creature that thou art! Wretched vndowtedlie in consideration of that thou hast lost: and more

wret-

wretched in respect of the sinnes thou hast committed: but most wretched and miserable, if thou be so blynded, that euen yet for all this thou perceauē not thyne owne perdition, and damnation.

Consider moreouer what a wonderfull hatred almightie God beareth against sinne, and what great punnifhementes he hath sent to the worlde for the same: that hereby thou mayest more clearlie vnderstande, how great, and how abhominable the wickednes thereof is, as it shalbe declared hereafter.

When thou hast considered all these thinges aforesayd, the next poynte is, that thou thinke of thy selfe as basely, as thou canst possibly. Thinke that thou art no better than a verie waueringe reede, which is blowne vp and downe with euerie light blast of wynde. without weight, without strengthe, without firmenes, without staie, and without anie manner of beinge. Thinkethat thou art a Lazarus, that hath lyen dead fowre daies together, and that thou art a stinckinge and abhominable carcas, so full of wormes, and of so vyle a stentche, and sauour, that as manie as passe by thee, doe stoppe their noses, and shutte their eies, that they maye not beholde thee. Thinke with thy selfe, that thou doest stincke in this wise in the sight of almightie God, and of his holie angels. And esteeme thy selfe, as vnworthy to lift vp thy eies towardes heauen: vnworthy that the earthe shoulde

IIII.

we must  
thinke ve-  
rie basele  
of our sel-  
ues.

Ioan. 11.

*Meditation for*

beare thee: vnworthie that anie creature  
shoulde serue thee: vnworthie of the verie  
breaðe that thou eatest: and vnworthie euen  
of the light, and aier, that thou receauest. And  
if thou be vnworthie hereof: consider how  
much more vnworthie thou art to speake  
and talke with almightie God: yea and farre  
more vnworthie of the comfortes and conso-  
lations of the holie Ghost, and of the chery-  
shinges, and delightes of the children of God.  
Accompte thy selfe for one of the most poore,  
and miserable creatures of all the worlde:  
and that none doth so much abuse the bene-  
fites of almightie God, as thou doest. Thinke  
that if almightie God had wrought in Tire,  
and Sidon (that is, in other verie greate sin-  
ners) those thinges, which he hath wrought  
in thee, they woulde haue done penan-  
ce ere this, euen in sackclothe, and ashes.  
Acknowledge thy selfe to be farre more wic-  
ked than thou canst imagin, and that notwith-  
standinge thou doest sincke verie deepe into  
this myer, and howsoeuer thou imaginest thy  
selfe to be at the verie bottome, yet maist  
thou fynde euerie daye, how to sincke dee-  
per and deeper therein. Crie out therefore  
earnestlie vnto almightie God, and saie vnto  
him: O Lorde I haue nothinge, I am worthe  
nothinge, I am nothinge, and nothinge can  
I doe without thee. Cast thy selfe downe pro-  
strate with the publike sinner at our Sauours  
feete, and coueringe thy face for verie shame,  
and

*Luc. 15.*

*Luc. 18.*

*Matt. 23.*

*Luc. 7.*

and cōfufion, looke with what ſhame a womā will appeare before her hufbande, when ſhe hath committed treafon, and adulterie againſt him, with the verie ſame preſente thy ſelfe before that heauenlie ſpouſe, againſt whom thou haſt committed ſo manie, and ſo ſhamefull adulteries. And with great ſorrowe, and repentance of hart, deſire him to pardon thy ſynnes and offences, and that it maye pleaſe him of his infinite pittie, and mercie, to receiue thee againe into his houſe.

THE FIRST TREATISE: OF  
THE CONSIDERATION OF SYNNES.  
*Wherein this former meditation is  
declared more at large.*

**T**HE firſt table after ſhipwracke, (as S. Ierome witneſſeth) is penance. This is the firſt ſteppe of this aſcendynge, and the firſt ſtone of this ſpirituall buildinge,

Now to obtaine this vertue of pennance, (beſides the grace of God, whoſe giſte true penance is, it helpeth verie much, to conſider the multitude of our ſinnes, aſwell preſent, as paſt: and withall the greiuouſnes and malice of them. For of this conſideration proceedeth the compunction, and repentance for ſynnes.

And out of this conſideration proceedeth

*Meditation for*

not onely the vertue of pennance, but also manye other vertues, yea and those verie excellent. For hereof commeth the knowledge of our selues (of which pointe we minde to treat in the meditation nexte followinge.) Of this cōsideration also commeth the contempt of our selues: the feare of God: the abhorringe of sinne: with diuers and sundrie other like affections, wherein consisteth a verie great parte of perfection. Now that this exercise maie be the more profitable vnto thee, thou must applie and direct the same vnto all these endes: and labour to sucke all these sweite fruites out of the bitter roote of this consideration. But because towardes the obteyninge of such fruites, it is nederfull to haue the grace of God, (which is principallie geuen to such as be humble and deuoute) it shalbe requisite for thee, to desire of our Lorde this gifte of humilitie, and deuotion, to the ende that recollectinge thy selfe in the inwarde parte of thy harte, thou mayest imitate that holie kinge, who said: *I will recite before thee, ô Lorde, all the yeares of my life, in the bitternes of my harte.*

*Isa. 38.*

OF THE MVLTI TVDE OF  
THE SINNES, THAT THOU HAST  
*committed in thy former life.*

5. 1.

Now



Now if thou wilt knowe the number of thy synnes, that thou hast committed in tymes past, remember briefly all the commaundementes, and deadly synnes: and vndoubtedly thou shalt finde, that there is scarcely a commaundemente, that thou hast not broken, nor a deadly synne, wherein thou hast not offended.

The first commaundemente is to honor almighty God, who (as S. Augustine saith) is honored with those thre Theologicall verues:

FAITH: HOPE: AND CHARITIE.

Now what maner of Faith had he, that hath liued so loosely, as if he had beleued that all those things which his faith teacheth him had bene starke lyes? What Hope had he, that neither remembered the life to come: neither knewe what it was to call vpon almighty God in his troubles and aduersities: nor yet how to put his assured trust, and affiance in him? What Charitie had he, that hath more loued a pointe of honor, more accompted of the chaffe of his worldly lucre, and commoditie, and more regarded the filthines of his pleasures, and delites, than almighty God him selfe: syth that for euerie one of these things he hath contemned, and offended almighty God? What reuerence hath he borne to that most highe, and diuine maiestie, that hath bene accustomed to rente that name of so great reuerence, and to teare it in peeces; in

Of breakinge the commaundementes.

Faythe.

Hope.

Charitie.

Of reuerence vnto almightie God.

*Meditation for*

**Offswerynge and forswerynge.** swearing, and forsweringe by it vpon euerie lighte occasion, and that for euerie trifle, and matter of none importance? How hath he sanctified and kepte holie his Feastes, that hath gaped for these daies to none other ende, but onely to offende almightie God the more in them: to vse dysfinge, cardinge, playenge at tables, bowlinge, and other games: to iette and gase vp and downe in the streetes: to geue scandall and offence to innocent yonge maydens and virgyns: and to kepe euill companie and conuersation?

**Of not obseruinge the Sondayes and holy dayes.**

After this, consider how frowarde, and obstinate thou hast bene towards thy parentes? How disobedient to thy superiors? How negligent in ouerseinge thy familie and seruantes, to instructe them in Catholike doctrine, and prayers: to traine them vp in honestie, vertue, and goodnes: and to direct them with thy good counsell, and vertuous example, in the waye of God? As for the hatreds, displeasures, grudges, passions, and desires of reuenge, which thou hast had, who is able to number them? And if these thinges cannot fully be expressed, who is then able to declare the number of the dishonesties, and vncleannes, wherein thou hast fallen by workes, wordes, and desires? What hath thy harte bene, but a filthie puddle, and stynckinge dungehill, meete for beastly swyne? What hath thy mouth bene, but (as the Prophet saierh) An open sepulchre, from whence haue issued the euill

euill fauours of thy soule, that lye dead within thee? What hath thine eies bene, but as it were certaine windowes of perdition, and deathe? What thinge hath bene presented to the sight of thyne eies, that thou hast not coueted. and procured, neuer so much as once remembre that almightie God was present, and looking vpon thee, and that he had geuen thee an inhibition that thou shouldst not taste of that tree? Vnto the fornicator (the Wise man *Eccles. 19.* saith) all bread is sweete. Because his appetite, and griedie desire is so vnfaciable, that he tasteth all thinges, and fyndeth sauour in all thinges, neuer remembre that there is a God vnto whom he must be accomptable for them. Moreouer, who is able to declare the greatnes of thy couetousnes, and the robberies, and thestes of thy desires, which haue bene so farre off from beinge contented with that, that almightie God hath geuen thee, that all the whole worlde hath seemed to litle for the. And if he that desireth an other mans landes, or goodes, be (as in verie deede he is) a verie theyfe in the sight of almightie God, how oftentimes hast thou deserued to be hanged, that in thy harte hast committed so manie thestes? Now as towching thy lyes, thy backbytinges, and rashe iudgementes, as hardly maye they be nombred, as the rest. For in a manner thou neuer haddest scarsely communication with others but that the principall parte of thy talke hath bene of other folkes liues, of the widowe, of the virgin, of the preist, and



*Meditation for*

of the laie man, without sparinge any order  
or estate whatsoeuer.

**How** thou  
hast refray-  
ned from  
synne.

After this sorte hast thou obserued the com-  
maundementes of almightie God. Let vs now  
see how thou hast refrained thy selfe from  
sinne. The pryde of thy harte, how great  
hath it bene? Thy desire of honor, and prai-  
se, how farre hath it extended? Thy presump-  
tion, thy estimation of thy selfe, and thy con-  
tempt of others, who is able to expresse? Now  
what shall I saie of the vaine glorie, and light-  
nes of thy harte, sith that euen a light fether  
in thy cappe, or a straite payre of hose on thy  
legges, or a garde of veluet vpon thy clooke, or  
a fewe filke cuttes, and iaggess, haue bene able  
to make thee to strowte, iette, and aduanuce  
thy selfe verie proudly, fondelie, and peacockli-  
ke in the streetes? yea, and to make thee desi-  
rous to be gased vpon of all men? What step-  
pes, hast thou made, what worke hast thou do-  
ne, what worde hast thou spoken, that hath  
not bene set forthe with vanitie, and desire of  
thine one estimation? Thy apparell, thy ser-  
uice, thy conuersation, thy table, thy bedde,  
thy enterteynmente, to be short in a maner  
all thy dealinges, and demayneure, haue fauo-  
red of pryde, yea, they haue bene whollie clo-  
thed with mere vanitie. Furthermore thy an-  
ger hath bene like a Serpent: thy glotonie,  
like a raueninge woulfe: thy slouth, like a la-  
sie Asse: thy enuie, farre passinge anie viper:  
And herein finallie (if thou doe well consider  
thy

thy selfe) thou shalt finde that thou hast gone verie farre wanderinge out of the waye, and liued in a verie dangerous state.

Consider likewise of thy senses, and not onely of them, but also of all the giftes, graces, and benefites, that almightie God hath geuen thee. And consider after what sort thou hast employed them, and vndowtedlie thou shalt finde, that of all these thinges, (wherewith thou shouldest hane done the more seruice vnto him, who is the geuer of them all,) thou hast made weapons, and instrumentes, wherewithall to offende him the more. Herein hast thou consumed thy strengthe, thy healthe, thy substance, thy lyfe, thy vnderstandinge, thy memorie, thy will, thy sight, thy tonge, with all the rest.

Of mysinge thy senses and benefites of almightie God.

These and manie other worse wicked actes, hast thou committed in thy lyfe past. Wherefore thou mayest verie well saie with that great synner, (who as he was a great synner, so was he also a repentant sinner:) *I haue sinned (ô Lorde) aboue the number of the sandes of the sea: my transgressions (O Lorde) are multiplied, my offences are exceedinge manie.* And whereas there were so manie thinges, that might somewhat haue bridleed thee, and made the affraied of almightie God: as the multitude of his benefites: and his exceedinge great goodnes, and iustice: yet for all his benefites thou wouldest neuer acknowlege him, nor for his goodnes loue him, nor for his iustice feare him, but vtterlie forgettinge all these thinges, and closinge fast

2. Paral. 36.

*Meditation for*

thyne eies fro beholdinge the, as one that had bene starke blinde, thou hast wilfullie wallowed thy selfe in all kinde of vices. Now if it had so bene, that the comodities, and prouocations, thou haddest to allure thee to sinne had bene great, then peraduenture thyne offences might haue had some pretended colour of excuse. But what cast thou saye for thy selfe, seinge that euen for triflinge matters of no importance, for childishe toyes, yea manie times without anie commoditie at all, thou hast voluntarilie synned, as it were onelie in mere contempt, and despite of almightie God? Other men when they sinne, are wonte to doe it with some feare, and remorse of conscience, or at the least after the synne is committed they are verie sorie for it. But thou perhappes hast bene so blynde, and so vn sensible, that thou hast committed a thousande sinnes without anie kinde of feare, or remorse of conscience, euen as if thou haddest thought that there had bene no God at all. Or if thou haddest belieued that there was a God, yet thy beliefe was like vnto theirs, that sayed. *Our Lorde shall not see our doinges, neither shall the God of Iacob vnderstande them.* This is one of the greatest wickednes in all the worlde. For emonge those sixe things, which (as Salomon sayeth) are abhorred of almightie God, one is: *To haue swifte feete to runne to doe wickednes:* That is: to haue a facilitie, and swiftnes, which the wicked haue in offendinge almightie God.

*Psal. 93.*

*Prov. 6.*

OF

OF THE SINNES AND DEFECTES, THAT A MAN MAIE  
*fall into, after he is come to the knowledge of almightie God.*

S. II.

**I**N theese and manie other sinnes it is certaine that thou hast fallen before thou knewest almightie God. But after thou diddest come to the knowledge of him (if happlie thou hast yet knowen him) desire him that he will a litle open thine eies, and thou shalt fynde that euen still for all this knowledge there are manie reliques of the olde man, and manie Iebusees yet remayninge in the lande of promise: because thou hast delt so fauorably with them, and hast bene so well affected towards them. *Iosua. 19. Iudic. 1.*

Consider then how in all thinges thou art full of defectes, to witt: in thy duetie towards God, towards thy neighbour, and towards thy selfe. Consider how litle thou hast profited in the seruice of thy creator, beinge so longe a time as it is, since he called thee. Consider how liuely thy passions are euen yet to this daye: How litle thou hast encreased in vertues: And how thou hast continewed euermore at one same staie, euen like vnto an olde knottie tree, that neuer thryueth, but rather perhappes thou hast toured backwarde

T

*Meditation for*

The not  
goeing  
forwarde  
in the waye  
of God, is  
a tournin-  
ge backe-  
wardes.

Forſomuch as in the waie of God, the not goeing forward, is a turning backward. At the leaſt wiſe conſider as touching thy fervour, and deuotion of ſpirite. Is it well (troweſt thou) that thou arte now verie farre of from that fervent deuotion, which peradventure thou haſt had in tymes paſt?

Conſider alſo, how litle penance thou haſt done for thy finnes, and how litle loue, feare, and hope, thou haſt had in almightie God. Thy litle loue towardes him is ſcene by the litle paines thou haſt taken for his ſake. Thy litle feare of him is perceaued by the manifolde finnes, thou haſt committed againſt him. Thy litle confidence, and truſt in him, is well declared in the tyme of tribulation, by the great raginge ſtormes, and troubles of minde, which thou ſufferedſt in that tempeſt, for that thou haſt not perfectly ſtaied and ſetled thy hart with the anckers of hope.

*Ephes. 4.*

we muſt  
ſerue God  
accordinge  
vnto his

Furthermore, conſider how euill thou haſt answered to his diuine inſpirations: how vnwilling thou haſt ſhewed thy ſelfe to receaue the light of heauen: how thou haſt grieved the holie Ghoſt, and ſuffered him to crie and call vpon thee ſo often tymes in vaine. For in that thou art lothe to gaineſaie and reſiſt thine owne will, thou doeſt gaineſaie and reſiſt the will of almightie God. He calleth thee to one waie, and thou followeſt another. He woulde haue thee to ſerue him in one worke,

worke, and thou wilt serue him in an other worke. And althoughe thou seest clearlie what the will of almightie God is: yet if happely thyne owne will be sett on the contrarie, thou seruest him in such things, as thyne owne will lyketh, and not in such things as he woulde haue thee to serue him. He peradventure calleth thee to inwarde exercises, and thou turnest to those, that be outwarde. He calleth thee to praier, and thou geuest thy selfe to readinge. His will is that thou shouldest first attende to thyne owne soules healthe before anie others: but thou forgettest thy selfe, and settest a syde thine owne profite to profit others. Whereupon it commeth to passe, that thou neither doest profite thy selfe, nor them. To conclude, as often as thy will is contrarie to the will of almightie God, thyne alwaies preuaileth, and is the cōquerour, and the will of almightie God hath the ouerthrowe.

And if perhappes thou doe anie good worke, (good Lorde) how manie defectes are there intermingled therein? Yf thou be geuen to praier, how often times art thou there distracted, heauie, ircksome, drowisie, and slouthfull, without anie reuerence to the maiestie of almightie God, vnto whom thou speakest. And thou thinkest the tyme of praier verie longe, and tedious vnto thee, and art neuer in quiet vntill thou hast geuen it ouer, that thou mayest attende to thy other busines, that be more agreeable to thy taste, and liking. Now

will, and  
not accordinge to  
our owne  
will.

How to  
examine  
the defects  
and imperfections  
of thy good  
workes.

*Meditation for*

whē thou doest anie other good worke, & with what coldnes and faintnes is it done? With how manie defectes and imperfections is it fraughted? If this be certaine that almightie God loketh not so muche vnto the substance of the good worke that is done, as to the intention wherewith it is done, how manie good workes (I praie thee) hast thou done in such sorte, as they passed awaie pure and cleane, from dust, and chaffe: and that neither vanitie, nor the worlde haue plucked at the least one locke of wolfe from them? How manie hast thou done moued onely by the importunitie of others, or for custome, or maners sake? How manie hast thou done onely in regarde of thine owne estimation, and credit? How manie for the pleasinge and lykinge of men? How manie onely to satisfie thyne owne taste, and contentation? And how fewe hast thou done sincerelie and purelie for the loue of God, without hauinge some kinde of vayne respect to the worlde?

Of thy  
dewtie to-  
wardes thy  
neighbour.

Now if thou consider how thou hast done thy duetie towardes thy neighbours; thou shalt finde, that thou hast neither loued them as almightie God commaundeth thee, nor bene sorie for their aduersities as for thyne owne, nor endeuored to helpe them in their troubles, neither yet hast thou had so much as euen pittie and compassion vpon them: yea peraduenture in stede of takinge compassion vpon them, thou hast disdayned and grudged  
at

at their doeinges, though it be certaine that true iustice taketh pittie, and compassion, and false and counterfeit iustice dildaine, and indignation. At the least as towching that bonde of loue which the Apostle so oftentimes requireth of vs, commaunding vs to loue one an other, as members of one same bodie, (sith we be all partakers of one same spirit) consider how farre of thou hast bene from hauinge that loue? How oftentimes hast thou omitted to relieue the poore, to visite the sicke, to helpe the widowe, and to be a protector and mediator for him, who coulde doe verie litle for himselfe? Vnto how manye persons hast thou geuen offence with thy wordes, with thy deedes, and with thy answeres? How oftentimes hast thou preferred thy selfe before thy equales, dispised thy inferiors, and flattered thy superiors, crouching, and creeping downe like a feelie emmet to the one sorte, and strowtinge and aduancinge thy selfe verie prowdlie like an Elephante to the others?

But now if thou wilt take a vewe of thy selfe, and put thine hande into thine owne bosome, ô how leperouse shalt thou plucke it out againe? and what deepe festered woundes shalt thou finde within thee? How greine and liuelie shalt thou finde within thee the rootes of pride, the loue of honor and estimation, the tycklinge of vaine glorie, and hypochrisie priuelie dissembled, wherewith thou labourest to couer thy defectes, and

Trew Iustice taketh compassion, and false Iustice indignation.  
*Ephes. 4.*



*Meditation for*

wouldest gladly seeme to be an other maner of man, than in verie deede thou arte? What a louer arte thou of thine owne worldlie gaïne, and comoditie, and of the pleasures, and delightes of thy fleashe? Whereunto oftentimes vnder the colour of necessitie, thou doest not onely prouyde, but also serue: thou doest not onely sustein it, but also pamper and cherishe it with great delicacie: Again, if one of thine equales doe but take the right hande of thee, or set his foote somewhat before thee, or sit aboute thee at the table, howe quickly doe the rootes of enuie bud forth, and shewe themselves? And if an other doe but a litle touche thee in a poynte of estimation (good Lorde) what a sodaine, and furious cholericke rage doest thou falle into.

But emonge all other euills, who is able to expresse the losenes of thy tonge, the lightnes of thy harte, the stubbornes of thine owne will, and thy inconstancie in good purposes? How manie waste, and voide wordes doe issue from thy tonge? How much vaine, and needles language doest thou fondelie lauish out in a daie? How much doest thou bable and talke to the derogation and hinderance of thy neighbour, and to the praise and commendation of thy selfe? How seldome tymes doest thou denye thine owne will, and geue ouer the praie whereupon it feedeth, to fulfill eyther the will of almightie God, or of thy neighbour? Consider this point attentiuely, and thou shalt fynde that it is verie rare and

feldome that thou hast obteyned the victorie  
ouer thy selfe, and thyne owne peruerse will. It is neces-  
Whereas in very deede it is alwaies necessarie sarie to ha-  
for thee to haue this victorie, in case thou ue the vi-  
minde to be perfectly vertuous. Now what ctorie ouer  
shall I saie of thy inconstancie in thy good our selues,  
purposes, but (to conclude in fewe wordes) if we myn-  
that there is no wethercocke that so lightelie de to be  
turneth with euerie wynde as thou doest with perfectelie  
the least puffe of euerie tryflinge occasion, vertuous.  
that is offered vnto thee? What els is all thy  
whole lyfe but verie childishe toies, and as  
it were a weauinge, and vnweauinge? Purpo-  
sing a thinge in the morninge, and breakinge  
it at eueninge, yea and sometimes thou tariest  
not so longe, but changest and alterest thy  
determinations, if not out of hande, yet the  
verie same howre? Now what other thinge is  
this, but to be like vnto that Lunatike man  
mentioned in the gospels, whom the disciples  
of our Sauour coulede not heale, for that this  
disease was so great.

Math. 17.

In like maner the lightnes of thy harte,  
the fickelnes, mutabilitie, vnstedfastnes, and  
puslanimitye thereof are such, as they can as  
hardelye be expressed. For it is manifest, that  
thy hart chaungeth and varieth into so many  
diuers shapes, and formes, as there chaunceth  
diuers occasions and accidentes vnto it euerie  
howre of the daie, and that without anie fir-  
menes or constancie at all. How soone is it di-  
stracted with euerie trifflinge busines? How

*Meditation for*

lyghtely powreth it out all that it hath? And how litle trouble and aduersitie is able to vex and tormente it, yea and vterly to ouerwhelme it?

To conclude, when thou hast well examined and made thine accompt aighte, and seest what thou hast, and what thou wantest: thou shalt surelie finde, that thou hast good cause to be afrayed, least all that thou hast, be but onely a verie deceit, and a mere shadowe of vertue, and euen a false and counterfeite iustice: forsomuche as thou hast no more in thee, but a litle taste of almightie God, which maie perhappes sauour more of the flesh, than of the spirite. And yet it maye so be, that herewith thou thinkest thy selfe to be safe, and secure: yea peraduenture thou wilt not sticke to saie with the proude Pharasie: *That thou art not as other men be:* Because they haue not that taste and feelinge that thou hast. Whereas on the other side, thou hast the bosome of thy soule full of selfe loue, and of thine owne obstinate will, and of all the other fowle defectes, and inordinate passions before mētioned. So that all the substance of this thy gaye shewe of vertue, and goodnes, is no more in effecte, but to saie, Lorde! Lorde! and not to doe the will of our Lorde. This is to imitate the counterfeite Iustice of the Pharasies, and to be that lukewarme man, (to witt: neyther hoate nor colde in the seruice of God) which is spoken of in the  
Apo-

Apocalipes, whom almightie God vometerh *Apocalip. 3.*  
out of his mowth.

All these thinges (Christian brother) thou  
owghtest to consider verie diligently with  
thy selfe, and to direct this consideration to  
this ende, that thou mayest hereby procure  
sorrowe, and grieve for thy sinnes, and attayne  
to the knowledge of thyne owne miserie, that  
by the one thou mayest desire pardon of our  
Lorde for thine offences past, and by the o-  
ther vertue, and grace, neuer to offend him  
anie more.

*Of the accusation of a mans owne conscience:  
And of the abhorrynge and contem-  
pte of him selfe.*

§. III.



**WHEN** a man hath thus confi-  
dered the multitude of his sin-  
nes, and seene himselfe how he  
is on euerie syde verie sore lo-  
den, and ouercharged with the  
burthen of the same, his parte is to humble  
himselfe, and to haue as great a sorrowe and  
compunction as he maie possiblye, and to de-  
sire to be contemned, and despised of all crea-  
tures, for that he hath thus despised the crea-  
tor of them all. For the furtherance of which  
desire he maye helpe him selfe with a verie

*Meditation for*

deuout consideration of S. Bonauenture, wherein speaking of this confusion of conscience, and of the contempt of our selues, he saith thus.

*Luc. 18.*

*1. Cor. 11.*

Let vs consider my brethern our owne great vilenes, and how greatlie we haue offended almightie God, and let vs humble our selues before him, as much as we can possibly: let vs be affrayde to lift vp our eies towardes heauen, and let vs strike our brestes with that publican of the gospell, that almightie God maye take pittie and compassion vpon vs: let vs enforce our selues, and take armes against our owne malice and wickednes: let vs become iudges ouer our selues: and let euerie one of vs saie within himselfe. If our Lorde hath bene so reprochefullie handeled for my sake, if he haue suffered so great tormentes and most grieuous paynes for the sinnes that I haue committed, why shoulde not I abase and despise my selfe, beinge the verie person that hath synned? God forbid, that I shoulde euer presume anie thinge more of my selfe than of a most vyle, and filthie dongehill, whose horrible stench euen I my selfe cannot well abide. I am he that hath despised almightie God: I am he, that hath sought meanes to crucifie him againe vpon the crosse: and me thinketh that all the whole frame of this worlde, crieth out with open voice against me: sayenge: This is he, that hath offended and despised our comon Lorde. This is that wicked  
and

and vngratefull wretched creature that hath rather bene moued with the guylefull baites of the deuill, than with the greate benefites of almightie God. This is he, that hath bene more delighted with the malice of the deuill, than with the bountiefull goodnes and fauour of almightie God. This is he, that coule neuer be induced to vertue and goodnes with the fatherlie louinge cherishinges, and entertayementes of almightie God: neither coule he euer be made affrayed with his dreadfull and terrible iudgementes. This is he, that hath (so muche as lyeth in him) defaced the power, wisedome, and goodnes of almightie God, and brought them in contempt. This is he, that hath bene more affraide to offende a feeble weake man, than the omnipotencie of God. This is he, that hath bene more ashamed to commit a filthie acte before a rude plough man of the countrie, than before the presence of almightie God. This is he, that hath rather loued, and chosen to enioye a litle stinckinge donge and myre here vpon the earth, than the euerlastinge cheefe felicitie in the kingdome of heauen. This is he, that hath fixed his eies vpon rotten, and corruptible creatures, and vterlie neglected the creator. What shall I saie more? There is nothinge so filthie, nothinge so abominable, that he hath refrayned to commit in the presence of almightie God, without hauinge anie respect, or shame, of so great a maiestie.

*Meditation for*

Wherefore all creatures doe crie out after their maner against me; and saie: This is that leude Caitiffe, that hath abused vs all. For whereas he ought to haue employed vs in the seruice and glorie of our Creator, he hath made vs to serue the will and pleasure of the deuill, peruertinge all such thinges to the iniurie, and reproche of the creator, as he had created for his seruice. His soule was beawtified with the image of God, and he hath disfigured this diuine image, and clothed it with our vyle image and likenes. He hath bene more earthlie than the earthe it selfe: more slipperie than the water: more mutable than the wynde: more enkendeled in his appetites, than the fire: more hardened than the verie stones: more cruell against him selfe, than the wylde beastes: more spitefull and venemous against others, than the verie Cockatrice. What neede I to vse manie wordes? He hath neither feared almightie God, nor made accompte of men, and therefore he hath cast abroad his poyson (as much as in him laie) vpon manye persones, alluringe them to beare him companie in his synnes and wickednes. He hath not bene contente to be him selfe alone iniurious; and reprochefull against almightie God, but woulde haue manie others also to be parreners, and companions with him in his synfull, wicked, and iniurious doeinges. Now what shall I saie of his other abominable naughtines? His pride hath bene so great, that he woulde not be  
sub-

subiecte vnto almightie God, nor submit his necke vnder the sweete yoke of his obedience, but woulde rather liue as he him selfe thought best, and fulfill his owne will in each poynt, rebellinge (so much as laye in him) against almightie God. If almightie God did not fulfill his appetites and desires, or if he sent him anie troubles, or aduersities, he was in as great an anger, and rage against him, as he woulde haue bene against one of his owne seruantes. In all his doeinges he woulde be praysed, as well in the wicked, as in the good, as though he had bene almightie God himselfe, to whome onely it appertaineth to be praised in all his workes: forsomuche as all that he dothe is good, or ordeyned to goodnes. What shall I saie more? He hath bene more proude in some degrie than lucifer: more presumptuous thā Adam: For they beinge (as they were) full of clearnes and beautie, had some motiue and prouocation to presume of them selues, but this vngratious synfull caytyfe beinge in verie deede a filthie, and stinckinge dongehill, what shoulde moue and prouoke him to esteeme him selfe in anie respect?

All creatures doe therefore iustlie crie out against me, and saie: Come let vs destroe this wicked synfull wretche that hath done such great wronge and villanie to our creator. The earthe saith: Why doe I beare him? The water saith: why doe I not drowne him? The ayre



*Meditation for*

faith, why doe I geue him breathe? The fier  
faith, why doe I not burne him? Hell faith,  
why doe I not swallowe him vp, and tormente  
him? Alas! alas! miserable wretche that I  
am, what shall I doe? Whither shall I goe?  
Seinge all thinges are in armes against me?  
Where shall I hyde my selfe? Who will re-  
ceauue me, seinge I haue offended all thinges?  
Almightie God I haue despised: the Angels I  
haue made angrie: the sainctes I haue disho-  
nored: men I haue offended and scandalized:  
and all creatures I haue most wickedly abused.  
But to what ende doe I make so longe a di-  
scourse? For in that I offended the Lorde and  
creator of all thinges, I haue also offended all  
creatures together in him. I knowe not there-  
fore (poore wretched synfull caitiffe that I  
am) whither I maie goe: forsomuch as I ha-  
ue made all thinges to become enemies against  
me. Emongest all the thinges that I see about  
me, I can fynde nothinge that will take my  
parte, in somuch as euen myne owne verie con-  
sciēce barcketh against me, and all my bowells  
doe accuse me, and rent me in peeces.

Wherefore I will weepe continuallie: I  
will lament my wretchednes like a poore mi-  
serable creature: I will neuer cease weeping,  
so lōge as I liue in this vale of miserie: I will ex-  
pecte if perhappes my most mercifull Sauour  
will vouchesaffe to tourne his pittiefull eies  
towards me: I will cast my selfe downe at his  
feete: and with all the humilitie, and shame  
that

that I can, I will saie vnto him. O Lorde I am that great enemye of thine, which in presence of thy diuine eyes haue committed most wicked, and abominable offences. I acknowledge my selfe to be guiltie here before thee. I confesse my wickednes to be so great, that although I alone shoulde suffer all the paines and torments that bothe the deuiles, and damned persons doe suffer in hell, yet shoulde I not be able with all this to make a sufficient satisfaction for that, which my synnes haue deserued. Wherefore I beseech thee (*ô Lorde*) to cast the clooke of thy mercie ouer me thy poore, wretched, and synfull creature: and let the greatnes of thy goodnes ouercome, and couer my wickednes. Let the most sweete *Luc. 15.* louinge father reioyce at the comminge home agayne of his prodigall sonne. Let the good shepherde reioyce at the recouerie of his lost shepe. Let the pittiefull woman reioyce at the fyndinge of her lost grote. O how happie and ioyefull shal that daie be, when thou shalt cast thine armes about my necke, and geue me the sweete kisses of peace!

Howbeit to obtaine this gracious benefite, I knowe now what I will doe. I will take armes euen against my selfe: And I wil be more cruell, and rigorous against my selfe, than anie other. I will afflict and punnishe my selfe all maner of wayes with labours and paines: and I will despise my selfe as a most stinckinge, and filthy dongehill. Yea I will reioyce when so

*Meditation for*

1  
euer I ſhalbe deſpiſed, and diſhonored, how  
ſoeuer the ſame ſhall happen vnto me. I wil-  
be glad alſo, when my ſhame ſhalbe deſco-  
uered, and publiſhed abroad. And becauſe I  
alone am not ſufficient to abhorre, and deſpi-  
ſe my ſelfe, I will ioine all creatures in the  
whole worlde vnto me, and will deſire to be  
punniſhed, and deſpiſed by euerie one of the,  
forſomuche as I haue deſpiſed the Creator of  
them all. This ſhalbe vnto me a treaſure,  
which I will verie earneſtly deſire; to wit: to  
heape paines and deſpites againſt my ſelfe, and  
to loue them with hartie affection, that ſhall  
helpe me herein. All the conſolations, and  
honors of this life, ſhalbe a tormente vnto  
me: and I will accompt them all to be my  
moſt deceitfull, and flattering enemies. I be-  
leue aſſuredly, that in caſe I ſhall thus doe, I  
ſhall prouoke all thinges ( notwithstandinge  
I haue offended them) to take pittie, and com-  
paſſion vpon me: and that thoſe creatures,  
which before cried out againſt me will now  
after their maner praie, and entreate in my  
behalfe. Wherefore I am contented that all  
diſhonors, reproches, and punniſhmentes  
doe runne vpon me on euerie ſide, ſo that by  
them I maie be brought to my moſt ſweete,  
and mercifull Lorde. And as for all honour,  
pleaſure, and delighte, they ſhalbe banniſhed  
awaie quyte from me, inſomuch as the verie  
names of them ſhall no more be harde in my  
houſe. In all thinges I will ſeek nothinge  
els,

els, but onely the honor of my Lorde God,  
and the contempte and confusion of my selfe.

Hether to are the wordes of S. Bonauenture. Which will vndoutedlie be a very great helpe vnto him, that shall deuowtly meditate vpon them, to procure, and ingender in him these fower noble affections. To witt, sorrowe for sinne: the feare of God: a holie hatred of him selfe: and a desire to be contemned and despised for gods sake. Of the first affection

Foure noble affections.

proceedeth penance, which washeth awaie all our synnes past. In the seconde is contained the feare of God, which excludeth all sinnes that are to come. By the thirde is obtained a hatred of himselfe, against the loue of him selfe. And by the fourth is obtained true humilitie, against the desire of the glorie of the worlde. Whosoever is desirous to obtayne these fower vertues, must exercise himselfe in these, and such like considerations. But

I.

espeticallie hereby is obtained this holie hatred of a mans selfe, whose office is, not onely to eschewe the cherishings, and delicacies of the bodie, and to procure to himselfe paynes and labours, but also much more to despise all maner of dignitie, honour, and estimation of the worlde, and to loue all kinde of contempt and dishonour for Godes sake. And this affection apperteineth properly vnto humilitie, which is a verie inward, and hartie contempt of our selues. Whiche contempt cometh of the true knowledge of our selues, and of the

II.

III.

IIII.

what effects are caused by hauinge a holie hatred and contempt of a mans selfe.

*Meditation for*

consideration of our owne sinnes. I speake this, to the intente that such as be louers of true humilitie maye vnderstand, that out of this verie same fountaine, from whence that water is drawn that maie cause in vs an hatred and abhorringe of our selues, is that other water drawn also, that susteineth, and watereth the tree of true humilitie, out of which tree all vertues doe springe.

All vertues  
doe springe  
out of  
humilitie.

TEWSDAIE NIGHTE.  
OF THE MISERIES OF THIS LYFE.



*Homo nimis de malis, breui vixit tempore,  
repleto multis miseriis. Job. 14. 1.*

THIS

## THIS DAIE (WHEN THOU

HAST MADE THE SIGNE OF

the Crosse, and prepared thy selfe,) thou hast to meditate vpon the condition, and miseries of this lyfe: that thou mayest by them understande, how vayne the glory of this worlde is, seinge it is built vpon so weake a foundation: and how litle accompt a man ought to make of him selfe, beinge as he is subiect vnto so many miseries.

**N**OW for this purpose thou hast to consider first of the vylenes of the original, and birthe of man, to witt: the matter whereof he is compounded: the maner of his conception: the greifes, and paynes of his birthe: the frailtie, and miseries of his bodie: accordinge as hereafter shalbe entreated.

Then thou hast to consider the great miseries of the lyfe, that he liueth, and cheiflie these seuen.

First consider how shorte this life is, seinge the longest rearme thereof passeth not threescore and tenne, or fowerscore yeares. For all the rest (if anie mans lyfe be drawn a litle longer) is but labour and sorrowe. And if thou take out of this the time of our infancie, which is rather a lyfe of beastes, than of men, and withall the time, that is spent in sleepeinge, at which time we haue not the vse of our senses and reason, thou shalt finde that our lyfe is a

i.  
Of the  
shortnes  
of this life.  
Psalme. 89.

*Meditation for*

great deale shorter, than it seemeth vnto vs. Besides all this, if thou compare this lyfe with the eternitie of the lyfe to come, that endureth for euermore, it shall scarcely seeme so muche as a minute: Whereby thou mayest perceiue, how farre out of the waie those persones are, who to enioye the litle blast of so short a lyfe, do hazarde to loose the quiet rest of the blessed lyfe to come, which I shall endure eu尔lastingly.

II.  
Of the vncertayntie  
of our life.

*Mat. 13.*

Secondlye, consider how vncertaine this lyfe is, ( which is an other miserie besides the former. For it is not onely of it selfe very shorte, but euen that very smale continuance of lyfe that it hath, is not assured, but dowlfull. For how manie (I praie thee) doe come to the age of those threescore and tenne, or foure score yeres, which we spake of? In how manie persones is the webbe cut of, euen at the first, when it is scarcely begonne to be wouen? How manie doe passe awaie out of this worlde, euen in the flower (as they tearme it) of their age, and in the very blossomyng of yowthe. *Ye knowe not (saith our Sauour) when our Lorde will come, whether in the morninge. or at nooneday, or at midnight, or at the time of the cocke crowinge?* That is to saie: Ye knowe not whether he will come in the time of infancie, or of childehoo-de, or of youthe, or of age. For the better perceauinge of this pointe, it shalbe a good helpe vnto thee, to call to minde, how manie of thy fryendes, and acquaintance, are deade,  
and

and departed out of this worlde. And especial-ly remember thy kynsfolke, thy companions, and familiars, and some of the worshipfull and famous personages of great estimation in this worlde, whom death hath assaulted, and snatched awaie in diuers ages, and vtterlie beguyled, and defeyted them, of all their fonde designementes and hopes. I knowe a certaine man, that hath made a memoriall of all such notable personages, as he hath knowen in this worlde in all kinde of estates, which are now dead: and sometimes he reedeth their names, or calleth them to minde, and in reheresall of euerie one of them, he doth breifly represente before his eies, the whole tragedie of their lyues, the mockeries, and deceites of this worlde, and withall the conclusion and ende of all worldly thinges. Whereby he vnderstandeth what good cause the Apostle had to saie: *That the figure of this worlde passeth awaie.* In which wordes he geueth vs to vnderstande, how litle grownde, and staie, the affaires of this lyfe haue, seinge he woulde not calle them verie thinges indeede, but onely figures, or shewes of thinges, which haue no beinge, but onely an apparance, whereby also they are the more deceitefull.

1. Cor. 7. 31.

Thirdly, consider how fraile, and bryckle this lyfe is, and thou shalt finde, that there is no vessell of glasse so fraile as it is. Insomuche as a lytle distemperature of the aier, or of the sonne, the drinkeinge of a cuppe of colde

III.  
Of the  
frayletie  
and bryc-  
klenes of  
this lyfe.



*Meditation for*

water, yea the verie breathe of a sicke man is able to spoyle vs of oure lyfe, as we see by daillie experience of manie persones, whom the least occasion of all these that we haue here rehersed, hath bene able to ende their liues, and that euen in the most florishing tyme of all their age.

IIII.  
Of the  
mutabilitie  
of this  
lyfe.

Fourthly, consider how mutable and variable this lyfe is, and how it neuer continueth in one selfe same staie. For which purpose, thou must consider the great and often alterations, and chaunges of our bodies, which neuer continewe in one same state, and disposition. Consider likewise, how farre greater the chaunges, and mutations of our mindes are, which doe euer ebbe and flowe like the Sea, and be continually altered and tossed with diuers wyndes, and surges of passions, that doe disquiet, and trouble vs euerie howre. Fynally, consider how great the mutation in the whole man is, who is subiecte to all the alterations of fortune, which neuer continueth in one same beinge, but alwaies turneth her wheele, and rowleth vp and downe from one place to an other. And about all this, consider how continually the mouinge of our life is, seinge it neuer resteth daie nor night, but goeth alwaies shorteninge from time to time, and consumeth it selfe like as a garment doth with vse, and approacheth euerie howre nearer and nearer vnto death. Now by this reckenynge what els is our life, but as it were a candle that is alwaies

wastinge and consuminge, and the more it bourneth, and geueth light, the more it consumeth and wasteth awaie? What els is our life, but as it were a flowre, that buddeth in the morninge, and fadeth awaie at noone daie, and at eueninge is cleane dried vp? This verie comparison maketh the Prophet in the Psalme, where he saith. *The morninge of our infancie passeth awaie like an herbe, it blossometh in the morninge, and sodeinlie fadeth awaie: and at eueninge it decaie, and waxeth harde, and withereth awaie.* Our lyfe wasterhe awaye lyke a burninge candle. Psal. 89.

Fiftly, consider how deceitfull our life is (which peraduenture is the worst propertie it hath.) For by this meane it deceaueth vs, in that beinge in verie deede filthy, it seemeth vnto vs beawtifull: and beinge but shorte, euerie man thinketh his owne lyfe wilbe longe: and beinge so miserable (as it is in deede) yet it seemeth so amiable, that to mainteine the same, men will not sticke to ronne through all daungers, trauells, and losses, (be they neuer so great) yea they will not spare to doe suche thinges for it, as whereby they are assured to be damned for euer and euer in hell fier, and to loose lyfe euerlastinge. V.  
Of the de-  
ceytful-  
nes of this  
lyfe.

Sixtly, consider how besides this that our lyfe is so short (as hath bene saied) yet that litle time we haue to liue is also subiecte vnto diuers and sundrye miseries as well of the minde, as of the bodie: insomuche as all the same beinge dewlie considered, and layed together VI.  
How that  
litle tyme  
we haue to  
lyue is also  
subiecte to  
many mi-

*Meditation for*

series both  
of bodie  
and myn-  
de.

is nothinge els, but a vale of teares, and a maine Sea of infinite miseries. S. Ierome declarereth of Zerxes that most mightie kinge, (who threwe downe mountaines, and dryed vp the Seas, that on a tyme he went vp to the toppe of a highe hill, to take a vewe of his huge armie, which he had gathered together of infinite numbers of people. And after that he had well vewed and considered them, it is said that he wepte, and beinge demaunded the cause of his weepinge, he answered, and saied: I weepe because I consider that within these hundred yeares, there shall not one of all this huge Armie, which I see here present before me, beleste aliue. Wherevpon S. Ierome saith these wordes: O that we might (saith he) ascende vp to the toppe of some towre, that were so highe, that we might see from thence all the whole earth vnderneath our feete. From thence shouldest thou see the ruins and miseries of all the worlde: Thou shouldest see nations destroyed by nations: and kingdoms by kingdoms. Thou shouldest see some hanged, and others murdered: some drowned in the Sea, others taken prisoners. In one place thou shouldest see mariages and myrthe, in an other dolefull mourninge and lamentation. In one place thou shouldest see some borne into this worlde, and caried to the Church to be christened, in an other place thou shouldest see, some others die, and caried to the Church to be buried. Some thou shouldest see

see excedinge wealthie, and flowinge in grea-  
te abundance of landes and riches, and others  
again in great pouertie, and begginge from  
dore to dore. To be shorr, thou shouldest  
see, not onelie the huge armie of Zerzes, but  
also all the men, women, and children of  
the worlde, that be now aliue, within these  
fewe yeres to ende their liues, and not to be  
seene anye more in this worlde.

Consider also all the diseases and calami-  
ties that maie happen to mens bodies, and  
withall all the afflictions, and cares of the min-  
de. Consider likewise the daungers, and pe-  
rilles, that be incident aswell to all estates, as  
also to all the ages of men: and thou shalt  
see verie euidentlye, the manifolde miseries  
of this lyfe. By the seinge whereof thou shalt  
perceauie how smalle a thinge all that is, that  
the worlde is able to geue thee, and this consi-  
deration maye cause thee more easily to de-  
spise and contemne the same, and all that thou  
mayste hope to receaue from it.

VII.  
Of the di-  
seases and  
calamities  
that happē  
to mens  
bodies, and  
of the affli-  
ctions, and  
cares of  
the mynde.

After all these manifolde miseries, and ca-  
lamities, there succeedeth the last miserie, that  
is death, which is aswell to the bodie, as to the  
soule, of all terrible thinges the verie last and  
most terrible. For the bodie shall in a mo-  
mente be spoyled of al that it hathe. And of the  
soule there shall then be made a resolute de-  
termination what shall become of it for euer  
and euer.

VIII.  
Of death.

*Meditation for*

## THE SECOND TREATISE

CONTEYNINGE A CONSIDERA-

*tion of the miseries of mans lyfe, wherein  
the former meditation is declared  
more at lardge.*

Our two  
first paren-  
tes onelie  
(Adam and  
Eue) vn-  
derstoode  
perfectelie  
the mise-  
ries where-  
in mankin-  
de remay-  
neth  
throughe  
synne.

**N**OW great the miseries are, that the nature of mankinde is subiect vnto by reason of synne, there is no tongue able to expresse. And therefore S. Gregorie said verie well, that onely our two first parentes, Adam, and Eue, (who knewe by experience the noble condition, and state, wherein almightie God created mā,) vnderstode perfectly the miseries of man. Because they by callinge to minde the felicitie and prosperous estate of that lyfe, which they had once enioyed, sawe more clearly the miseries of the bannishment, wherein they remained through sinne. But the children of these our two miserable parentes, as they neuer knewe what thinge prosperitie, and good hadde was, but were alwaies fostered, and brought vp in miserie: so they knowe not, what thinge miserie is, because they neuer knewe what prosperitie was. Yea manie of them are as it were persones in a mere frensie, so farre voide of sense, as they woulde (if it were possible) continewe perpetuallye in this lyfe, and make this place of bannishment their cuntry, and this prison their dwellinge howse,

howse, because they vnderstand not the miseries thereof. Wherefore like as they that are accustomed to dwell in places of vsfauorie and stinckinge aier, doe feele no payne nor trouble of it, by reason of the custome, and vse, they haue thereof: euen so these miserable persones vnderstande not the miseries of this lyfe, because they are so enured, and accustomed to liue in them.

Now that thou mayst not likewise falle into this foule deceit, nor into other greater inconueniences that are wont to followe hereof: Consider (I praie thee with good attention) the multitude of these miseries: and before all other, consider and weighe the miseries, that are in the first beginninge, and birth of man, and afterwarde the conditions of the lyfe he liueth.

To beginne this matter therefore at the verie original, Consider first of what matter mans bodie is compounded. For by the worthines, or basenes of the matter, oftentimes the condition of the worcke is knowen. The holie scripture saith, that almightie God created man of the slyme, or dyrt of the earth. Now of all the elementes, earthe is the most base, and inferior: and emonge all the partes of the earthe, slyme is the most base, and vile. Whereby it maie appeare, that almightie God created man of the most vile, and basest thinge of the worlde. Infomuch as euen the Kinges, the Emperors, and the popes, be they neuer so highe,

Of the original and byrthe of man.

Genes. 2.

*Meditation for*

highe, famous, and royal, are euē slyme, and dyrtte of the earthe. And this thinge vnderstoode the Egyptians right well, of whom it is written, that when they celebrated yearly the feast of their natiuitie, they caried in their handes certaine hearbes, that growe in myrie and slymie diches: to signifie thereby, the likenes and affinitie, that men haue with weedes, and slymye dyrtte: which is the common father both to weedes, and to men. Wherefore if the matter of which we are made, be so base, and vyle, whereof art thou so proude, thou dust, and ashes? Whereof art thou so lofye, thou stinking weede, and dyrtie slyme?

Slymye  
dyrtte is the  
common  
father, both  
to weedes  
and to  
men.

Now as concerninge the maner, and workman shippe, wherewith the worke of this matter is wrought, it is not to be committed to writinge, neither yet to be considered vpon, but to be passed ouer with sylence, and closing vp our eies, that we beholde not so filthie a thinge as it is. If men knewe how to be ashamed of a thinge which they ought of reason to be ashamed of, suerlie they would be ashamed of nothinge more, than to consider the maner how they were conceaued. Concerninge which point I will towche one thinge onely, and that is, that whereas our mercifull Lorde, and Sauour, came into this worlde to take vpon him all our miseries, for to dischardge vs of the, onely this was the thinge, that he would in no wise take vpon him. And whereas he disdained not to be buffered,  
and

and spirted vpon, and to be reputed for the basest of all men, onely this he thought was vnsiemely, and not meete for his maiestie, to witt, if he shoulde haue bene conceiued in such manner, and order, as men are. Now as towching the substance and foode wherewith mens bodies are nourished, before they be borne into this worlde, it is not so cleane a thinge, as that it ought once to be named. No more ought a number of other vncleane thinges, that are daylie seene at the tyme of our birthe.

Let vs now come to the birthe of a man, and first entrie into the worlde. Tell me I praie thee, what thinge is more miserable, than to see a woman in her trauell, when she bringeth forth her childe? O what sharpe agonies and bitter panges dothe she feelee? What painfull tossinges and throwes doth she make? What daungerous grypes and quames is she in? What pittiefull skrykes and growninges dothe she vtter? I omitt here to speake of manie monstrous, straunge, and ouerthwart birthes. For if I shoulde make reheresall of them, I shoulde neuer make an ende. And yet all this notwithstandinge when the feelie creature commeth into the worlde, it cometh (God wotte) weeping, and cryenge, poore, naked, weake, and miserable: it is vterlye destitute and in necessitie of all thinges, and vnable to doe anie thinge. Other liuinge thinges are borne with shoues vpon their feete, and apparell vpon their backe: some with

Of the byrthe of a man, and of his first entrie into this worlde.



*Meditation for*

wolle: others with scales: others with feathers: others with leather: others with shells: inso-  
muche as the verie trees come forth covered with a rynde or barke, yea and sometimes for failinge they be dowble barked: onelie man is borne starcke naked, without anie other kinde of garment in the worlde, but onely a skynne, which is all riuelled, fowle, and lothsome to beholde, wherein he commeth lapped, at the time of his birthe. With these ornamentes creepeth he into the worlde, who after his comminge, groweth vnto such fonde ambition, and pryde, that a whole worlde is scarfelie able to satisfie him.

Moreouer, other liuinge thinges at the verrye houre of their comminge into this worlde, are able immediatlie to seeke for such thinges as they stand in neede of, and haue abilitie to doe the same: Some can goe: others can swyme: others can flie: to be shorrt, each one of them is able without anie instructor to seeke for such thinges, as it hath need of: onely man knoweth nothinge, neither is he able to doe anie thinge, but must of necessitie be carried in other folkes armes. How longe time is it before he can learne to goe? And yet he must beginne to cawle vpon all fowre feete, before he can goe vpon two: How longe tyme is it, before he can speake so muche as one worde? And not onely before he can speake, but also before he can tell how to put meate into his owne mowth, vnles some others doe helpe

helpe him? One thinge onely I must confesse he can doe of him selfe, that is, he can crie and weepe. This is the first thinge he doethe, and this is the thinge onely he can doe without anie teacher. And although he can also laughe of him selfe, yet can he not doe it; before he be fowrtie daies olde, notwithstanding that he is euer more weeping from the first hower of his comminge into this worlde. Whereby thou mayest vnderstande, how farre more prompt, and readie our nature is to pewlinge, and weeping, than to ioye, and mirthe. O merre follye, and madnes of men, (saith a Wise man) who of so poore, naked, and base beginninge, doe perswade themselues, that they are borne to be prowde.

A man weepeth so soone as he is borne into this worlde, but he laugheth not vntill fourtye dayes after his byrthe.

Now as concerninge the verie bodie of man, (whereof men esteime them selues so muche, and take suche a vaine conceite) I woulde thou shouldest consider with indifferent eies, what our bodies are in verie deepe, how gaye and beawtifull soeuer they appeare to our outwarde sighte. Tell me (I praie thee) what other thinge is the body of a man, but onely a corrupt and teynted vessell, which incontinentlie sowreth, and corrupteth what soeuer lycour is powred into it? What other thinge is mans bodie, but onely a filthie donghill, couered ouer with snowe, which outwardlie appeareth white, and within is full of filth, and vncleannes? What muckhill is so filthie? What sincke auoideth out of it such filthie

Of the bodye of mā.

*Meditation for*

geare through all his channells, as a mans bodie doth by seuerall meanes, and waies: The trees, the hearbes, yea and certaine liuinge beastes also do yeelde out of them verie sweete and pleasaunte sauours: but man yeeldeth, and auoydeth from him, such lothsome, and fowle stynckinge stuffe, as he seemeth trewlie none other thinge, but onely a fountaine of all flurrifhnes, and filthines.

**Plotinus.**

It is written of a great wise philosopher called Plotinus, that he was ashamed of the condition, and basenes of his bodie, insomuch as he was verie vnwillinge to heare anie talke of his lignage, and pedegree: neither coude he euer be induced with anie perswasions to giue his consent that anie man shoulde purtraite him out in picture: sayeing, that it was sufficient, that he him selfe caried with him all the daies of his lyfe a thinge so filthie and so vnworthie of the noblenes of his soule, although he were not bownde to leaue behinde him a perpetuall remembrance of his owne dishonour.

**Isidorus.**

It is written also of the holie Abbot Isidorus, that vpon a time whilest he was at meate he was not able to refraine from weeping, and beinge demaunded why he wepte, he answered: I weepe, because I am ashamed to be here feedinge vpon the corruptible meate of beastes, whereas I was created to be in the companie of Angels, and to feed vpon heauenly foode with them.

*of*

Of the myseries and conditions of this lyfe: and  
first of the shortnes of the same.

## §. II.

**A**FTER this, consider the great, and  
manifolde miseries of mans lyfe, and  
esppecially these seuen: to witt: How  
shorte this lyfe is: Hou vncertain:  
Hou fraile: Hou inconstant: How deceitfull:  
and finally, how miserable it is. This done thin-  
ke vpon the ende thereof, which is deathe.

Consider then first of the shortnes of our lyfe, which thinge the holie man Iob considered, when he saied: *O Lorde the daies of man are verie shorte, and thou knowest the number of the monethes, that he hath to liue.* We see at this daie, what a great matter it is for one to liue three score and tenne, or foure score yeares, and this is commoly the ordinarie rate of mas lyfe: Insomuch as when they liue so longe, they accompt them selues, not to be euill delt withall. As the Prophet signifieth, when he saith: *The daies of mā are at the vttermoſt but threescore and tenne yeares: and if the strongest do reach to fourescore, all that that followeth is but labour and greiffe.*

Of the  
shortenes  
of our lyfe.  
Iob. i. 14.

Psal. 89.

Now if thou wilt deuyde this accōpte into partes, and not reckon it thus in a grosse somme, it seemeth vnto me, that thou canst not well reckon the tyme of our infancie for anie part of our lyfe, and much lesse the time, that is con-

The tyme  
of infan-  
cy.

*Meditation for*

The tyme  
consumed  
in sleepe.

sumed in sleepe, because the lyfe of infancie when we are not as yet come to the vse of reason, (which onely sheweth vs to be men,) can not well be called the lyfe of men, but rather the lyfe of beastes, euen as it were the lyfe of a yonge goate, that goeth here and there skip- ping, and leaping: espetiallie bycause we see that in al that age, there is nothinge either learned, or done, that maie well beleeme the dignitie of a man. Now as towching the time that is spent in sleepe, I see not how it maye be called the time of lyfe, seinge the principall parte of our life is to haue the vse of our senses and reason, which as then both the one and the other are suspended in vs, and as it were deade.

And therefore a certayne Philosopher saied, that in the halfe of a mans lyfe there is no difference betwene the happie man, and unhappie: forsomuch as duringe the tyme of sleepe all men are equall, because they be then as is were deade. It is cleare, that if a kinge shoulde be detained as a prisoner for the space of one or two yeares, we can not saie (and saie trulie) that he raigned duringe that time, seinge he enioyed not the kingdome, nor gouerned the same lyke a kinge. How then can it be saied, that a man liueth whiles he sleepeth, seinge duringe that time, the Seignorie and vse of his reason, yea and of his senses also, by which he liueth, stande as it were in suspense? For this cause a certain Poët tearmed sleepe the cosin germayne of death,  
and

and an other called it the brother of deathe,  
 for the likenes and resemblance, which he per-  
 ceaued to be betwene the one, and the other.  
 Now then if so great a parte of our lyfe be  
 spent in sleepe, what a great part is that where-  
 in it cannot be sayed that we doe liue at all.  
 And if it be the common custome of men to  
 sleepe the thirde parte of the daie, and night,  
 which is eight whole howres, (although there  
 be a great sorte, that doe not content them  
 selues therewith) it followeth by this accom-  
 pte that the thirde parte of our lyfe is consu-  
 med in sleepe, and so consequently, that dur-  
 inge that time we doe not liue. So that he-  
 reby thou mayst perceauce, what a great parte  
 of our short lyfe is spent in sleepe euerie daie.  
 This accompte therefore beinge thus made,  
 (which vndoubtedly is a very true accompt)  
 how much is that, that remaineth of a mans  
 verie lyfe in deede, euen of suche I meane, as  
 liue longest?

The thirde  
 parte of  
 our lyfe is  
 consumed  
 in sleepe.

Certainlie that philosopher had verie great  
 reason to doe as he did, who beinge demaun-  
 ded what he thought of the lyfe of a man,  
 tourned him selfe about before them that ma-  
 de the demaunde, and sodeinly departed out  
 of their sight. Geuinge them thereby to vnder-  
 stand, that our lyfe is no more, but onely a  
 tourne about, and of shorte continuance. Our  
 lyfe is no more, but as it were the shotinge of a  
 sterre, that passeth at a tryce, and flastheth  
 quickly awaie, and within a litle while after,

*Meditation for*

euē that verie signe that was left behinde, vaniſheth owt of ſight alſo. For within verie fewe daies after a man is departed owt of this lyfe, the verie remembrance of him dieth with his lyfe, be the perſonage neuer ſo great, or honorable. To conclude, this lyfe ſeemed ſo ſhorre to manie of the auncient wiſemen, that one of them tearmed it a dreame: and an other not contented therewith, called it the dreame of a ſhadowe, ſeeming to him that it was ouermuch to calle it the dreame of a true thinge in deede, beinge as he thought it none other than a dreame of a vaine and triuolous thinge.

To compare this ſmalles remanente of our lyfe with the lyfe euerlaſtinge that is to come.  
*Eccleſ. 18.*

Againe, if we compare this ſmalles remanent of the lyfe that we here liue, with the liſe to come, how muche leſſe will it yet appeare? Eccleſiaſticus ſaith verie well: *If the numbre of a mans dayes be an hundred yeares, it is muche.* Now what is all this (beinge compared with the lyfe euerlaſtinge) but as it were a droppe of water compared with all the whole Sea? And the reaſon hereof is euident. For if a ſterre (which is farre greater than all the whole earthe) beinge compared with the reſt of heauen, ſeemeth ſo ſmalles a thinge, how ſmalles ſhall this preſent lyfe, (which is ſo ſhorre) ſeeme to be, beinge compared with the lyfe to come, that ſhall neuer haue ende? And if (as the aſtronomers affirme) all the whole earthe in compariſon of heauen, be but as it were a litle pinnes point, becauſe the ineſtimable greatnes of the heauens, cauſeth it to ſeeme ſo ſmalles a thinge,  
what

what ſhall this litle puffe of our ſhort lyfe ſeeme to be, if it be compared with lyfe euerlaſtinge, which is infinite? Vndowtedly it will ſeeme nothinge at all. For if a thouſande yeares in the ſighte of almightie God, be no more but as it were yesterdaie, which is now paſt, and gone, what ſhall the lyfe of one hundred yeares ſeeme to be in his ſight, but onely a verie nothinge. Pſal. 49.

And thus it ſeemeth vnto the damned perſones, when they make compariſon betwene this lyfe, which they haue left behinde them, with the eternitie of the tormentes, which they ſhall ſuffer for euermore. As they themſelues doe confesse in the booke of wiſedome, in theyſe woordes: *What hath our pride auayled vs and the pompe of our riches? All theſe thinges are paſt a waie, as it were a ſhadowe that flieth, and as one that rideth ſmyſtelie in poſt, or as the ſhippe that paſſeth by the waters, and leaueth no ſigne where it hath gone, or as an arrowe ſhotte at a certaine marke, which ſo ſone as the aier hath once opened and made him his waie, forthwith it cloſeth vp againe, and it is not known which waie it went.* Sap. 5. Euen ſo it fareth with vs. For at that verie inſtant when we are borne, we beginne to decaie, and we leaue no memorie or ſigne of vertue behinde vs. Conſider then how ſhorthe all the time of this tranſitorie lyfe ſhall ſeeme there to all thoſe miſerable damned wretches, ſeing they doe playnelie confesse, that they liued not at all, but that ſo ſone as they were borne, forth



*Meditation for*

It is a mere  
follic to  
make so  
greate pro-  
uision for  
this shorthe  
lyfe, and  
not to pro-  
uide for  
the euerla-  
stinge lyfe  
to come.

*Eccles 11.*

with they beganne to fade and vanishe awaie. Now if this be so, what greater follie, or madnes, can be imagined, than that a man for the enioyinge of this short dreame of so vaine pleasures, and delightes, shoulde goe to suffer euerlastinge damnation and tormentes in hell fier for euer and euer. Furthermore if the time and space of this lyfe be so shorte, and the lyfe to come so longe, to witt, euerlastinge, what a mere follie is it, to take so great labour and paines to prouide so manie thinges for this lyfe beinge so shorte, and not to make anie prouision at all for the lyfe to come, which is so longe, that it shall neuer haue ende? What a fonde parte were it for a man that mynded to liue in Spayne, to spende, and consume all he hath in byenge rootes, and buildinge howses in the Indees, and to make no prouision for the countrie, whereunto he goethe to dwell and make his abode? Now how much more foolishe and madde are they, that spende all their goodes, and substance, in makinge prouision for this present lyfe, where they shall liue so shorte a time, and make no prouision at all for the euerlastinge lyfe to come, where they must dwell, and make their abode for euermore? Especiallly consideringe, that they haue so good meanes for their prouision there, by transportinge all their goodes thither by the handes of the poore. As the Wiseman witneseth, sayeing: Throwe thy bread vpon the ronninge waters, for a longe time after shalt thou finde it againe.

§. III.

**B**Vt althoughe our lyfe endure but a shorte space, yet if this shorte space were so certaine, that we might be assured thereof (as kinge Eze.

Esay. 38.

chias was, vnto whom almightie God graunted fyftiene yeares of lyfe) our miserie were the more tollerable. But trulie it is not so. For as our lyfe is verie shourt, euen so that verie tyme we haue to liue (how shorte or longe so euer it be) is also vncertain, and dourfull. For

as the Wise man saieth: Man knoweth not the daie of his ende, but lyke as fisshes when they thinke them selues in most safteie are taken with the hooke, and as birdes are cawghte in a snare, when they thinke nothing lesse:

Eccles. 9.

euen so death assaulteth men in an euill season, when they thinke least of it. Trulie that is a verie wise and approued sentence which is

commonlie saied. *That there is nothinge more certaine than death, nor nothinge more vncertain than the houre of death.* And therefore a certaine

A notable sentence.

philosopher compared the liues of men to the belles, or bubbles, that are made in water pittes, when it raineth: of the which, some doe vanishe awaie sodenlie euen at their verie risinge, others doe endure a litle longer and out of hande are decaied, others also doe continue somewhat more, and others lesse. So that

*Meditation for*

although they doe all endure but onely some litle time, yet in that littell there is great variety.

*Matth. 24.*

*Marc. 13.*

*Luc. 12.*

Wherefore if the ende of our lyfe be so vncertaine: If it be so vncertaine also when the dreadfull houre of our accompt shall come: why doe we liue with such loosenes, and negligence? Why doe we not consider those wordes of our Sauour, where he sayeth vnto vs: *Watche, because ye knowe not, when the sonne of man shall come.* O that men would waighe the force of this reason. Because ye knowe not the howre (sayeth our Sauour) watche ye, and be alwaies in a readines. As if he had sayed in expresse wordes: because ye knowe not the howre, watche euerie howre: because ye knowe not the moneth, watche euerie moneth: and because yee knowe not the yeare, be still in a readines euerie yeare. For although ye knowe not certainly what yeare he will call you, yet most certaine it is, that a yeare shall come in which vndowtedlie he will call you.

But that the force of this reason maie the better be perceaued, let vs put an example. Tell me if there were set before thee vpon a table thirtie or fourtie seuerall dishes of meat, and thou haddest a certaine warninge geuen thee by some of thy friendes, that in one of them there were poison: durst thou geue the aduenture to eate of anie one of them, although thou were verie muche a hungered? Vndowtedlie thou wouldest not doe it. For the verie

verie feare thou wouldest haue, least thou mightest peradventure light vpon that dish that were poysoned, woulde make thee to abstaine from all the rest. Now let vs examin how manie yeares at the vttermost thou mayst hope yet to liue. Thou wilt saie peradventure (after thou hast well considered the matter) that thou mayest liue thirtie or fourtie yeares. Well then if it be certaine, that in one of these yeares thou art assured to die, and thou knowest not in which of them, why art thou not then affraide in euerie one of them, seinge thou art well assured, that in one of them thy lyfe shalbe taken from thee? Thou wouldest not be so hardie, as to put thy hande into anie one of the foresaied fourtie dishes, although thou were in a verie sore hunger, because thou knowest that in one of them there is death present. And wilt thou not also be affraide of euerie one of these fourtie yeares, seinge thou art so well assured, that thou shalt die in one of these yeares? What answer canst thou make to this reason?

Harken yet to an other reason, which is of no lesse efficacie than the other. Tell me, why doe men keepe a continuall watche in a Castell that standeth in the frontiers vpon the enemies? Is it for anie other cause, but onely for that they knowe not when the enemies will come to assaulte it? Assuredlie for none other. So that because they knowe not certainly at what time the enemy will come, therefore doe they continuallie watche it

*Meditation for*

at all tymes. For if they knewe certainlie the time of their comminge, they might be careles in the meane while, and reserue the diligēce of their watche vntill that verie time. Now I require thee hartely for the loue of God, to be an indifferent Iudge towching that, which I shall saye vnto thee. Let vs consider well this poynte. If thou watche thy Castle euerie night, because thou art vncertain when thy enemy will come, whether to daie, or to morrowe, this yeare, or the next: why doest thou not then kepe a continuall watche ouer thy soule, seinge thou knowest not what howre death shall come to geue the assault vpon thee? The verie same vncertaintie that is in the Castle, is in thy soule also: yea this vncertaintie is farre more, and the matter is without all comparison of greater importance. Now what iudgement haue they that are alwayes so vigilant in watchinge their castle, and so careles alwayes about their soules: so careles I saie, as to sleepe alwaies, without euer thinkinge vpon them? What thinge can be more against reason? Consider that thy soule is of greater valewe, than all the castels and kingdoms in the worlde. Yea if thou consider the price wherewith it was bought, thou mayest well iudge that it is of more valewe than all the angels in heauen. Consider also that thou hast greater enemies, that doe endeuour cōtinuallie both daie and night to assault it. Consider that thou canst by no meanes vnderstand the daie, or the houre of thy

assault. Consider that the whole substance of the saluation, or damnation of thy soule, consisteth in this point, whether thou be taken prouided or vnprouided at that dreedefull howre. Forsomuch as accordinge to the parable of the Gospell, the virgins which were founde readie, and prepared, entered into the mariage with the bridegrome, and such as were founde vnprouided taried without. To conclude therefore, what cause is there why thou shouldest not alwaies watche as well ouer thy soule, as ouer thy castell, seinge the vncertaintie is greater, the daunger greater, the cause greater, and all the rest without anie comparisou farre greater, and of more importance?

*Math. 25.**Of the frailtie of our lyfe.**5. IIIL.*

**N**OW BE IT our lyfe is not onely vncertaine, but also verie fraile, and brickle. For I praie thee, what glasse is so brickle and so subiecte to knockes and breakinge, as the lyfe of man? Some times the verie aier, and heat of the sonne (if it be vehement) is able to spoyle vs of our lyfe. But what speake I of the sonne? seinge the verie eies, yea the onely lookinge of some persone is able sometimes to bereaue a creature of his lyfe. It shall not neede to drawe anie sworde,

*Meditation for*

sworde, or to vse anie kinde of armour or munition for the matter, seinge the onely looke of some one man is able to bereeue an other of his lyfe. Consider now what a sure castell this is, wherein the treasure of our lyfe is kept, seinge the onelie beholdinge of it a farre of, is able to batter it cleane downe to the grownde.

But this were not so much to be wondered at in the age of infancie, when the buildinge is as yet but newe, and griene: but the greater wonder is, that after that the worke is setled, and hath continued manie yeares together, there happeneth some accident of no greater importāce than these beforenamed that is able vtterlie to ouerthrowe it. If thou enquire and aske whereof dyed this man, or whereof died that man, they will answere thee, that he died by drinkinge a cuppe of colde drinke in a sweat: or by surfetinge at a supper: or of some other great pleasure, or greife: and some times they can geue no cause at all, but that he went to his bed sasse, and sounde, and the next daie in the morninge was founde starke dead at his wiues syde. Is there any glasse or earthen vessell in the worlde more brickle or subiecte to breakynge than this? And certaine it is not to be wondered at, that man is so brickle, consideringe that he is also made of earth: but it is rather to be wondered at, that beinge of such stuffe, and makinge as he is, he is able to endure so longe a time as he doth. Why is a clocke so often times disordered, and out of frame?

frame? The reason is because it hath so manie wheelles, and pointes, and is so full of artificiall worke, that although it be made of yron, yet euerie litle thinge is able to distemper it. Now how much more tender is the artificiall composition of our bodies, and how much more fraile is the matter of our fleashe, than is the yron, whereof a clocke is made? Wherefore if the artificiall composition of our bodies be more tender, and the matter more fraile, why shoulde we wonder if some one pointe amonge so manie wheelles haue some impediment, by reason of which defect it stoppereth, and endeth the course of our lyfe? Trewlye, we haue rather good cause to meruayle, not why men doe so quickly ende their liues, but how they endure so longe, the woorckmanshippe of their bodies beinge so tender, and the matter and stufte whereof they be compounded so fraile and weake.

This is that miserable frailtie, which the Prophet Esaie signifieth in these wordes.

*Almightie God saied vnto his Prophet: Crie: the* *Esay. 40.*

*Prophet answered: What shall I saie? God saied vnto him: All fleashe is haie, and all the glorie thereof is like vnto the flower of the feild. the haie wythereth, the floure fadeth awaye, but the worde of God continueth for euer.*

Vpon whiche wordes S. Ambrose saith thus. *S. Ambrose.*  
Trulie it is euen so, for the  
glorie of man florisheth in the fleashe like vnto haie, which althoughe it seeme to be great, it is in verie deede but litle like an hearbe: it



*Meditation for*

buddeth like a floure, and fadeth like haie. So that it hath no more, but a certain flourishing in apparance, and no firmenes nor stabilitie in the fruite. For what firmenes can there be in the matter of fleashe, or what good thinges of anie longe continuance are to be founde in so weake a subiect? To daye thou mayest see a yonge striplinge in the most flourishing time of his age, with great strength, lustie, and iettinge vp and downe in the streetes in great brauerie, with a iolye loftie countenance: and if it so fall out that this verie next night he be taken with some disease, thou shalt see him the next daie with a face so farre altered, and chaunged, that whereas before he seemed verie amiable and beautifull, he will now seeme euill fauored, miserable, and verie ircksome to behold. Now what shall I saie of the other accidentes, and alterations of our bodies? Some are sore broken with troubles, and aduersities: others are weakened with pouertie: others are tormented for want of good digestion: others are distempered with drinkinge of wines: others waxe feeble with age: others become tender, and ouer delicate by much cherishinge them selues: and others marre their complexion with vsing ryotous behauiour. Now then accordinge to this reckeninge, is it not true (trow ye) that our fleashe withereth like haie, and that the floure thereof fadeth, and vanisheth awaie?

Thow shalt see some other, who beinge  
descen-

descended of a verie honorable parentage, of noble bloode, and of a verie auncient howse, and familie, wel friended, and hauinge good store of kinred both by father and mother, and keepinge a great howse, and attended vpon with a great trayne of his tennantes and seruantes, and rulyng the whole countrey where he liueth, and who there but he? yet neuer the lesse if a contrarie winde of fortune blowe but a litle against him, then is he forthwith vtterlie forsaken of his friendes, euill entreated of his equales, and litle regarded of all the worlde: insomuch as then verie fewe or none will put of a cappe vnto him, but rather comtemne him. Thou shalt see an other that hath now abundance of landes, and riches, and is generally reported in all mēs mowthes to be a very courteous, liberall, and bountifull man, and of great renowme, and estimation, exalted to honorable dignities, and promotions, and preferred so highe in the common wealth that he is a great ruler, and mightie gouernour, and hath the commendation of all persones to be a verie wise, happie, and fortunat man: thou shalt see (I saie) the times so to alter and chaunge, that euen this man who is now so highelie exalted to great dignities, and offices, and magnified in the mowthes of all men, shalbe vtterlie disgraced, and thrust into that verie prison, where he himselfe had heretofore imprisoned manie others, and shall there ende his lyfe in verie great infamie, miserie, and wret-

what great alteration and inconstancie is in this worlde.

*Meditation for*

chednes. Vnto how manie also doth it happen to be wayted vpon, and brought home to their howses this daie with a number of goldē chaynes, footeclothes, and seruinge men, and with all the gaye pompe in the worlde, and the verie nexte night followynge, either by means of treason of some one of his owne howf holde, or familiar acquaintance, or by other misfortune, to haue all this glorious pompe obscured? yea it maie so falle out, that euen a litle stitche comminge in his syde, maye marre the fashion of all this gaie ruffelinge shewe, wherein he tooke so great delighte. O how deceitfull are the hopes of men (saith Tully,) how fraile is fortune, how vaine are all our contentiōs, and strifes, which manie times doe breake and falle in the middle waie, and are ouerwhelmed, and drowned in saylinge, before they can come to the sight of the hauē. Now what a fonde madnes is this in the children of Adā, vpo so weake foundations to buylde such highe castles, and towers? They consider not, that they buylde vpon sande, and that euen when the weather is most fayre a wynde, will come, and blowe downe all that standeth not vpon a sownde and stronge foundation. O what fonde accomptes doe men make often times, because they will not tourne their eies, and looke into their owne consciences, and take first an accompt of them selues!

And if this be thought so great a blindnes, how much greater is the blindnes of those wicked  
wicked


wicked persones, that are so bolde, as to continewe manie yeares in synne, knoweinge that there is no greater distance betwene them and hell gates, but onely this brickle and short lyfe? Let vs imagine now, that there were a man hanginge by a smale twyned threede and that there were directlie vnder him a verie great deepe well, and he hanginge in such wise ouer it, that when the threede happened to breake he shoulde forthwith falle into it. In what euill case (trowe yee) woulde this man thinke himselfe to be? O how fearfull, and how sore troubled woulde he be? How willinglie woulde he offer all the substance he hath, to be deliuered of that daunger? Now thou miserable wretche that darest continewe so manie dayes and yeares in synne, contrarie to the lawes of almightie God, why doest thou not consider, that thou hangest in the like daunger? Doest thou not plainlie see before thy face, that when soeuer the threede of this fraile, and short lyfe breaketh in sonder, thou art assured (continueinge still in this thy wicked and synfull lyfe) to fall into the deepe bottomles pitt of hell fier? How canst thou then sleepe? How canst thou plaie? How canst thou lawghe, or be in anie quiet? How is it, that thou art so stone blynde, as not to see such a terrible perill and daunger as hell and euerlastinge damnation, to be readie euerie houre to falle ypon thee?

There is  
no more  
distauce  
betwene  
vnpentāt  
synners and  
hell fier,  
but onely  
this brickle  
and  
shorte lyfe.

*Meditation for  
Of the mutabilitie of this lyfe.*

S. v.

*Iob. 14.*

 VRE lyfe hath yet an other defect, which is to be mutable, and neuer to continewe in one staie: accordinge as the holie man Iob affirmeth in a pittiefull discourse which he maketh of the miseries of mans lyfe in these wordes. *A man borne of a woman, liuinge but a smalle time, is replenished with manie miseries, he commeth forth like a floure, and withereth a waie out of hande: his daies passe a waie like a shadowe, and he neuer continueth in one state.* But now to passe ouer all other miseries, what thinge is there in the worlde more fickle and mutable than man? They saie that the Cameleon chaungeth him selfe in one houre into manie and diuers colours: And the Sea called Euripus is by reason of his often chaunges accompted very infamous: The Moone hath likewise for euerie daie a peculiar forme and shape: But what is all this in comparifon of the alterations of man? What protheus was euer chaunged into so many formes, as man chaungeth euerie houre? Sometimes he is sicke, sometimes whole: Sometimes contented, sometimes discontented: sometimes sorowfull, sometimes merie: sometimes in good hope, sometimes in despaire: sometimes suspitious, sometimes secure: sometimes pleased, sometimes angrie: sometimes he

he will, and sometimes he will not: yea manie times he knoweth not himselfe what he woulde haue. To be short, he altereth, and chaungeth himselfe so oftē as there be accidētes happeninge vnto him euerie houre. For all such accidentes doe trosse and turmoyle him, each one in his seuerall kinde. That which is past is irksome vnto him: that which is present troubleth, and molesteth him: and that which is to come, vexeth, and disquieteth him. If he haue neither landes, nor goodes, he liueth in trauell. If he haue them he liueth in pride: And if he lose them, he liueth in great grieve, and sorrowe. Now what Moone, or Sea, is subiect to so manie chaunges, and alterations, as the lyfe of man? The Sea chaungeth not but when the windes tourne contrarie vnto it. But in mans lyfe whether it be wyndie, or calme weather, there be euermore diuers alterations and stormes.

Now what shall I saye of the continuall mouinge and wastinge of our life: What minute of an houre passeth, but that we goe one steppe forward towards our deathe? What other thinge (trowest thou) is the mouinge of the heauens, but as it were a verie swifte wheele, which is continually spyninge, and windinge vp our lyfe? For like as a roole of wolles sponne vpon a wheele, of the which at euerie tourninge abowt, some parte is wounde vp, at the first tourne a litle, at the seconde tourne a litle more, and so forthe at euerie tourne, vntill

*Of the continuall mouinge and wastinge of our lyfe.*

*Meditation for*

*Iob. 9.*

all be ended: so doeth the whiele of the hea-  
uens continuallie spynne, and wynde vp our  
lyfe, in that at euerie tourninge that it maketh,  
a peice of our lyfe is sponne, and wounde vp.  
And therefore holie Iob saith: *That his daies*  
*Were more swyft, than one that rydeth in post.* For  
he that rideth in post, though his meassage re-  
quire neuer so much haste, yet sometimes ne-  
cessitie causeth him to staie. But our lyte neuer  
staith, neither will it geue vs so much liber-  
tie, as the space of one houre of rest.

*S. Ierome.*

Wherevnto S. Ierome agrieth verie well  
sayeing: Whatsoeuer I goe about, what  
soeuer I write, what soeuer I reade ouer againe,  
and correct, each thinge taketh awaie from  
me some parte of my lyfe. And loke how ma-  
nie pointes and minumes the notarie writeth,  
so manie are the losses and decreasings of my  
lyfe. Insomuche that like as they that saile in a  
shippe, whether they stande or sit, are al-  
waies goeing and sailinge, and doe euer ap-  
proche nearer, and nearer to the ende of their  
nauigation: euen so in this lyfe all the time  
that we liue, we walke, and saile still forwardes  
approchinge nearer, and nearer, to the com-  
mon hauen and ende of our nauigation, which  
is deathe.

Our lyfe is  
a continual  
walkinge  
towards  
deathe, and  
the hower

Now then if our lyfe be nothinge elz, but  
a continuall walkinge towards death? If the  
houre of death be also the dreadfull houre of  
our iudgement? What other thinge is oure  
whole lyfe, but onely a continuall walkyng

to-

towards the tribunall seate of almightie God, and an approching euerie hower nearer and nearer vnto his iudgement? Now what greater madnes maye there be, than for vs goeynge actually to be iudged, to offende him (as we be goeynge in the waye thitherwardes) that must geue sentence vpon vs: and so by our offences prouoke his anger more and more against vs? Open thine eies therefore (ô thou miserable man) and consider the waie that thou takest: thinke well with thy selfe whither thou arte goeynge: and be as hamed, or at least take compassion of thy selfe, and consider how euill this that thou doest, agrieth with that which thou goest to doe.

of our dea-  
the is the  
dreadfull  
hower of  
our iudge-  
ment.

*Of the deceitfulnes of our lyfe.*

§. VI.

**I** cowlde well beare with all these miseries of our lyfe, if it had not yet an other miserie (in my iudgement) farre greater and worse than all theise: which is, that it is deceitfull, and seemeth in apparance otherwise, than it is in verie deede. For as it is true, that is commonly sayed, that *Fayned holines is a double iniquitie*: euen so is it also most certainly true, that *Deceitful felicitie is a double miserie*. For if this lyfe woulde shewe it selfe



*Meditation for*

plainlie as it is in deede, and make no lye at all vnto vs, vndoutedlye we woulde neither loose our selues for it, nor yet trust vnto it, but woulde alwaies liue redie prepared against it. But verely it is so full of hypocrisie and deceit, that whereas it is indeede filthie, it is neuerthelesse solde vnto vs for beautifull, and beinge shorte, it seemeth vnto vs verie longe, and whereas it chaungeth it selfe euerie houre, it beareth a countenance, as though it continued alwaies firme and stable in one same state. Doeſt thou perceauē (ſaith S. Ierome) when thou waſt made an infant? Canſt thou tell when thou waſt made a ſtriplinge? or when thou cameſt to mans ſtate? or when thou beganneſt to waxe an olde man? Good Lorde what a wonder is this, that euerie daie we die, and euerie daie we alter and chaunge, and yet for all this we perſwade our ſelues verie fondelie that we ſhall liue here for euermore.

S. Ierome.

The cauſe  
why manie  
be ſo care-  
full to pro-  
vide for  
this worl-  
de, and ſo  
careles and  
negligent

Vpon this affiance were thoſe prowde, and ſumptuous buildinges of the Magarēces built, of whom a certaine Philoſopher ſaith, that they builded as though they ſhoulde liue for euer, and they liued as though they ſhould dye the next daye. Whereof (I praie you) commeth ſo great forgetfulnes of almightie God? ſo great couetouſnes? ſo great vanitie? ſo great carefulnes in purchaſinge, and heapinge together of landes and riches? and ſo great negligēce in preparinge our ſelues to die? but that we beleue and perſwade our ſelues that our life ſhalbe

shalbe verie longe and endure a great time: to prepare  
 This false imagination maketh vs to beleue, them sel-  
 that we haue time enough for all thinges: for ues to dye.  
 the worlde, for pleasures, for vanities, for vices, and for many other vaine, and curious  
 exercises: and that yet after all this, we shall  
 haue time enough also before we dye, to pro-  
 uoyde our accompte redie, and to make our  
 attonement with almightie God. Insomuch  
 that like as we make our accompt of a pie-  
 ce of clothe when it lieth vpon a table befo-  
 re vs, appointinge one piece for one purpose,  
 and an other piece for an other: euen so doe  
 we make an accompt of our liues, as thou-  
 ghe we our selues had the seignorie and gouernement of times, and might dispose both of  
 them, and of our lyfe, at our owne wil and pleasure. This fonde deceit growethe of a secreat  
 perswasion and affiance, that euerie man hath  
 within himselfe, grownded not vpon anie reason, or true foundation, but onely vpon selfe  
 loue. The which as it hateth and abhorreth  
 death exceedinglie, so will it in no case haue  
 any remembrance of it, nor be perswaded, that  
 it will come so soone to his howse as to other  
 mens. And all this is for auoydinge of the  
 great paine, and griefe, which he woulde conceaue if he beleued it in verie deede. And hereof  
 it commeth, that he is easilie induced to  
 beleue, that other folkes shall die within a  
 short space. For as he is not greatly in loue  
 with the, so is not the knowledge of that trueth

we can easilie be  
 perswaded  
 that others  
 will dye  
 within a

*Meditation for*

shorte try- so sower, and vnlikinge vnto him, but that he  
me but we can easelie beleue it. But as towching himsel-  
will not fe, he maketh an other maner of accompt. For  
beleue but as he loueth himselve exciedingly, so is he verie  
that we our selues lothe to beleue a thinge, that maie be occa-  
our selues sion of so greate paine, and grieve vnto him  
shall liue as the same would be. But we see daylie that  
verie lōge. such persons are ofrentymes fowly deceyued,  
and that their dreames tourne cleane contra-  
rie to their fonde imaginations. For as tow-  
ching others, of whose liues they had smalle  
hope that they shoulde haue anie longe con-  
tinuance, they liue a longer time, than they  
euer imagined they could haue done: And  
they themselues that thought to liue, and re-  
maine here a longe while, doe leade the daun-  
ce, and depart owt of this worlde before thē. So  
that it fareth with thē, as with younge sea men,  
that beginne to saile in the Sea, who when they  
come forth of the hauen mowth, it seemeth  
vnto them, that the lande and howses doe de-  
part awaie from them (which is nothinge so)  
but contrariewise, it is they themselues that  
moue, and depart awaie, and the lande remai-  
neth still in his olde place.

*Of the miseries of mans lyfe.*

[S. VII.]

ALTHOUGH



ALTHOUGH our lyfe be subiect to all these miseries before rehearsed, yet if that litle time of lyfe, were wholie lyfe indeede, it were somewhat: but the greatest miserie of all is, that the lyfe which a man hath to liue, whether it be shorte, or longe, is altogether subiect to such a number of miseries, and calamities, both of bodie, and minde, as it maie more trulie be tearmed deathe than lyfe.

Wherefore accordinge as a Poët saied verie well: *Not to liue, but to passe the lyfe well, is lyfe.* So that although this lyfe be verie sparynge, and shorte in all other thinges: yet in troubles and miseries it is verie plentiful, and longe. Vndoutedlye our life is but shorte, respectinge the lyfe it selfe: and if we respect the time of enioyenge it, it is yet much shorter: but if we consider, how insufficient it is towards the atteyninge of wisedome, it is litle, or nothinge at all. Howbeit although it be indeede verie shorte for all good thinges, yet in one thinge onely I fynde it longe, that is, in bearinge of paine, and miserie. O daungerous straite, in which the lesse time thou hast to passe the more perill and daunger thou hast in the passage! Certainlie if we had eies to consider our selues, and to see our owne case, we shoulde alwaies goe weeping, and lamentinge our owne state, as men condemned by the iust iudgement of almightie God to suffer such great miseries. But that our miserie might be yet more

*Meditation for*

Heralitus.  
Domocri-  
tus.

increased on euerie side, this miserie is added to all the rest, that beinge in miserable case, we liue like men in a frensie, and doe neither feele nor vnderstande our owne miserie, and wretchednes. Those two Philosophers Heraclitus, and Democritus, although they were infidels perceyued the same better than we doe, of whom it is reported, that the one passed his lyfe alwaies weeping, and the other alwaies laughing, forsomuch as they sawe clearly that all our lyfe was nothinge els, but mere vanitie, and miserie.

If thou dowte of this, tell me (I praie thee) what meane all these carkes, and cares, wherein men doe liue? What a number of infinite sorowes, griefes, anguishes, feares, passions, suspicions, malices, with other the like tribulations, and afflictions, is the soule of man subiect vnto? Vnto all which passions man is so prone, that manie times he is in a passion without anie cause: and feareth, where there is no cause at all to feare: and when there is no other man to vex and tormente him outwardlie, he then vexeth, and tormenteth himselfe inwardly: as holie Iob confessed in these wordes when he sayde: *Why hast thou (ô Lorde) sett me against thee? I am become vcksome, and burdensome euen to myne owne selfe.*

Iob. 7.

Of the external  
series of  
the bodie.

Now as towching the externall miseries of the bodie, who is able to number them? How great labour and paine must we take to gaine a piece of bread, whereby to sustein our liues?

liues? The verie birdes and brute beastes are fed without anie occupation, labour, or paine: but man is constrained to sweat daye and night and to turmoyle both by Sea, and lande, to get his liuinge. This is that miserie, whiche the Prophet lamented, when he saied: *The daies of our lyfe consume awaie like the spyders webbe.* For like as the spyder laboureth daye and night, in spyninge of her webbe, wastinge euen her owne bowels, and consuminge her selfe to bringe it to an ende, and all this longe and costly trauell is ordeyned to none other purpose, but onely to make a fine and tender nett, to catche flies withall: euen so the seely miserable man doth nothinge elz, but labour, and toile, night, and daie, both with bodie and minde: and all this his trauell serueth to none other ende, but onely to catche flies: I mean to procure vayne and trifelinge thinges, and of very smalle valewe. And sometimes it falleth so out, that after much trauailinge vp, and downe, and great labour, and paines taken therein, when the webbe is fully finished and brought to an ende, there commeth sodainly a blusteringe blast of winde, that carieth awaie the webbe, and the owner with all: and so both the worke, and the workman perishe wholye together at one instant.

And yet were it so, that with all these paynfull trauels, and labours, our lyfe were safe and secure, then our miserie shoulde not be so great as it is, but though our lyfe be secure

Our short  
te lyfe is  
not safe

and secure,

*Meditation for*

...nnite  
daungers,  
and disea-  
ses.

from famine, and hunger: yet is it not from the plague, and pestilence, and from infinite other daungers, and diseases, that doe daile and howrelie assault vs. Who is able to numbre how manie kindes and diuersities of diseases nature hath ordained for mans bodie? The bokes of the phisitions are full fraught with the declaration of diuers diseases, and remedies for the same. And yet we see, that their science increaseth euerie daie with the comminge of newe and straunge diseases, insomuche as the number of the diseases, whereof we haue presently experience, were vtterly vnknown vnto the auncient phisitions, that were in times past. And yet emonge all these remedies scarcely shall ye finde one, that is pleasant or delectable: yea, and there be manie of them that are more irckesome and painfull, than the verie sicknes, or diseases them selues. Insomuche as one great tormente can not be remedied, without an other greater than it.

And if there be anie complexions so happy, as they haue not bene assaulted with these kinde of miseries, yet are they not secure and exempte from other calamities, and mischaunces, wherewithall we see those men to be dayly molested, that haue not bene much vexed with sicknes and diseases. How manie thowlandes of men (trow yee) are drowned euerie daie in the Sea? How manie are deuoured in warres? How manie are endaungered by earthequakes? How manie with ouerflowing  
wings

winges of riuers, and great waters? How manie with fallinge downe of howses? How manie with the stinginge and strikinge of venemous beastes? How manie wofull women in trauaile of their children doe purchase full dearlie their childrens liues, with their owne painfull deathes?

Now althoughe it be so, that the brute beastes doe fight against vs, and although in a manner all thinges that were made to serue vs, be no lesse noysome than seruiceable vnto vs, (yea rather it seemeth that they all haue as it were conspired against vs: ) yet for all this I saye there might be some remedie founde, if men woulde accorde and agree together emonge them selues, and were as conformable in peace, as they are in nature. But alas it is farre otherwise. For euē they themselues are in armes against them selues: and emonge all creatures in the worlde, there is none against whom man is more cruelly bent, than against the companion of his owne nature. How many kindes of engins, artillarie, munition, and weppons haue men inuented to defende them selues, and to offende others? How manie are dailie spoiled of their liues by the cruell swoorde of their enemies? How manie threatninges, robberies, iniuries, woundes, deathes, reproches, sclaunders, and emprisonmentes, doe men daily susteine by the malice, and crueltie of orher men? We see that neither the lande, nor the sea, nor the highe waies, nor the

Emonge  
all creatu-  
res man is  
most cruell  
against the  
companiē  
of his ow-  
ne nature.



*Meditation for*

comon streetes, are free from theiues, robbers, murderers, pirates, and enemies. The cruell anger and rage of the furyous man is at all times redie to be reuenged of his enemye, yea and he taketh greate pleasure in it. What meane so many kinde of weapons? Such diuersitie of artillarie? Such store of munition? Such abundance of gonpowder? So manie deuifors and inuentors of newe kinde of stratagemes, and cruell practices of warre, but onely to multiplye, and increase on euerie side the miseries, and calamities of mākinde? Insomuch as when we are not molested with the aier, nor with the elementes, we are persecuted by the companions of our owne verie nature. It is written of one onely man called Iulius Cesar, (who emonge all the Emperors was most commended for clemencie) that euen he alone with his armyes slewe in diuers battells, aboue a million, and a hundered thousand men. Consider now how manie more woulde he haue slaine, if he had bene cruell, seinge he slewe so manie beinge commended, and praised for a verie gentle, and mercifull prince?

Iulius Cesar.

Tullye.

Tullye also maketh mention of a notable Philosopher who wrote a booke concerninge the deathes of men, wherein he rehearseth many occasions of mens deathes, that haue happened in the worlde: as by fluddes, plagues, pestilences, destructions of Cities, concourse of wylde beastes, which comminge sodainly vpon some nations, haue vtterlie slaine and deuoured

red them. And yet after all this he concludeth, that a farre greater number of men haue bene destroyed by men, than be all the other kindes of calamities, though they were all ioyned together. Now what thinge can be more ruethfull, and of greater greife and admiration than this? This is that politique and sociable creature, that is borne without nayles, without weapons, and without poyson, to liue in peace and concorde with other liuinge creatures: and yet he is full of hatred, crueltie, and desire of reuengement.

But now if we woulde make a discourse, and ronne throughout the miseries that are incident to all the ages, and states of this lyfe, we shoulde finde our selues to be yet in farre worse case. How full of ignorance is the time of our infancie? How light, and wanton are we when we growe to be striplings? How rash he, and headlonge be we in the time of our youth? How heauie, and vnweldie, when we waxe olde men? What els is an infant, but a brute beast in the forme of a man? What is a yonge boie but as it were a wylde vntamed colte and vnbridled? What is a heauie, and vnweldie olde man, but euen a sacke stuffed with greifes, and diseases? The greatest desire that men haue, is to liue vntill they be olde: at which age a man is in farre worse case, than in all his lyfetime before, and then he standeth in most neede, and hath least helpe, and succoure. For the olde man is forsaken of the worlde:

Of the miseries incident vnto all the ages and states of this life.

*Meditation for*

He is forsaken of his owne kinsfolke, friends, and acquaintance : He is forsaken of his owne members, and senses : yea he forsaketh himselfe, in that the verie vse of reason forsaketh him. And he is onely accompanied with his paynefull aches, greifes, and diseases. For his companie and conuersation is then verie irksome and troublesome to the whole howse where he dwelleth. This is the marcke for sooth wherevpon the eie of man is so earnestlie fixed: this is the happie state, which all men doe so griedelie desire : and hereunto tendeth the worldlie felicitie, and the ambition of longelyfe.

There is  
litle contentation  
in the states  
of men,  
and eche  
one desireth  
to chaunge  
his state  
with the  
states of  
others.

As concerninge the states of men we shoulde neuer make an ende, if we shoulde rehearse the litle contentation that is to be founde in each of them, and the great desire that euerie one hath to chaunge his owne state, and condition, with the state of others : thinkinge that he shoulde haue greater hartes ease in an other mans state, than he hath in his owne. And thus doe men continually vex, and turmoyle themselues like vnto a sicke man, that doth nothing els but tomble and trosse in his bed from one side to an other, perswadinge himselfe that by meanes of these often chaunges and remouinges, he shall finde more ease and rest than he had before, and yet he findeth in verie deede that he is fowlie deceyued: Forsomuch as the cause of his disquietnes resteth

resteth within him selfe, which is his owne greife, and diseafe.

To conclude, such is the miserable state and condition of this lyfe that the Wise man had good cause to saie: Great and heauie is the yooke, that the children of Adam carie on their neckes, euen from the daie they come forth of their mothers wombe, vntil the daie of their burial, which is the common mother of all. And S. Barnarde was not affraied to saie, that he thought this lyfe litle better than the lyfe of hell it selfe, were it not for the hope we maye here haue to atteyne vnto the kyngedome of heauen.

Eccles 40.

S. Barnarde.

And albeit all these miseries doe come vnto vs as a punnishment for synne: yet was it a verie mercifull and medicinable punnishment. For the prouidence of almightie God did so ordaine it, meaninge thereby to withdrawe and separate our hartes from the inordinate loue of this lyfe. The verie cause why he put so much bitter mustarde vpon the breastes of this lyfe, was to weane vs from it. The cause why he suffered our lyfe to become so filthie, was that we shoulde not set oure loue vpon it. The cause why he woulde haue vs to be molested and vexed so often times in this lyfe, was that we might the more willinglie forsake it, and sighe continuallie for the true lyfe, whiche is in the worlde to come. For if we be so vnwillinge to forsake this lyfe, beinge

The miseries of this lyfe are ordyned as a punnishment for synne, and to withdrawe our hartes from the inordinate loue of this lyfe.

Exod. 16.

wholye so miserable as it is: if we be now euer

*Meditation for*

whymperinge, and whyninge for the fruites,  
and fleashpottes of Egypt, what woulde we  
doe, if al our lyfe were sweete, and pleasant? And  
what woulde we doe, if it were wholie likinge  
and delitefull to our taste, and appetite? Who  
woulde then (trowe yee) contemne it for Gods  
sake? Who woulde then exchange it for hea-  
uen? Who woulde then saie with S. Paule,  
I haue a desire to be loosed from this fleashe,  
and to be with Christ?

*Philip. 1.*

*Of the last miserie of man: Which is deathe.*

S. VIII.

**A**FTER all these miseries, succeedeth  
the last, and of all others most terri-  
ble, which is death. This is that mi-  
serie, whereof a certaine Poët lamen-  
ted, sayeing: The best daies of mortall men  
are those that passe first awaie, and then succe-  
deth a number of sicknesses, and diseases, and  
with them heauie and dolefull age, and con-  
tinuall trouble, and aboue all the sharpenes of  
cruell deathe. This is the lodge and ende of  
mans lyfe, whereof holie Iob saied: *I knowe  
well o Lorde, that thou wilt deliuer me ouer to dea-  
the, where there is a house prepared for all men li-  
uinge.*

*Iob, 30.*

How manie the miseries are that be inclu-  
ded in this miserie alone, I will not take vpon  
me

me to declare at this present. Onely I will rehearse what a certaine holie father saith by waie of exclamation against death in this wise. O death how bitter is the remembrance of thee? How quicklie and sodenly stealest thou vpon vs? How secrete are thy pathes and waies? How doutfull is thy houre? And how vniuersall is thy seignorie, and dominion? The mightie can not escape thy handes: the wise can not hide them selues from thee: and the stronge loose their strengthe in thy presence. Thou accomptest no man riche, forsomuch as no man is able to raunsome his lyfe of thee for money. Thou goest euerye where, thou searchest euerye where, and thou art euerie where. Thou witherest the hearbes: thou drinkest vp the windes: thou corruptest the aier: thou chaungest the ages: thou alterest the worlde: thou stickest not to sup vp the sea: all thinges doe increase and diminishe, but thou continuest alwaies at one staie. Thou art the hammer that alwaies striketh: thou art the sworde *Iob. 12* that neuer blunteth: thou art the snare whereinto euerie one falleth: thou art the prison wherein euerie one entereth: thou art the sea wherein all doe perishe: thou art the paine that euerie one suffereth: and the tribute that euerie one paieth.

O cruell death why hast thou not compassion of vs, but comcest stealinge sodenlie vpon vs, to snatche vs awaie in our best times, and to interrupt our affaires when they are well

*Meditation for*

begonne and brought to a good forwardnes:  
Thou robbest from vs in one houre, as much  
as we haue gained in manie yeares. Thou cut-  
test of the succession of kinredes, and families.  
Thou leauest kingdomes without anie heires.  
Thou fillest the worlde with wydowes, and  
orphanes: thou breakest of the studies of great  
clerckes: thou ouerthrowest good wittes in  
their rypest age: thou ioynest the ende with  
the beginninge, without geuinge place to the  
myddle. To conclude, thou art such a one, as al-  
mightie God waffheth his handes of thee,  
and cleareth himselfe in plaine wordes, sayen-  
*Sap. I. 2.* ge: *That he neuer made thee, but that thou haddest*  
*shine entrie into the Worlde by the verie enuie and*  
*craft of the diuell.*

*What fruite, and commoditie, maye  
be taken of the foresaied  
considerations.*

§. XI.

- T**H E S E are the miseries of our lyfe  
with infinite others: the cōsideration  
whereof a man ought to direct vnto  
two principal endes emonge others:
- I. the one, to the knowledge and contempt of  
the glorie of this worlde; and the other, to
  - II. the knowledge and contempte of our selues.  
For this consideration serueth verie well both  
for the one, and the other. But wilt thou vnder-  
stande

stande in worde what the glorie of this worlde is? Marke and consider with attention the state and condition of mans lyfe, and thereby shalte thou perceyue, what the glorie of this lyfe is. Tell me (I praie thee) can the glorie of man be more longe or more stable than the lyfe of man? It is most certaine that it can not. For this glorie is an accident, which is grownded vpon this lyfe, as vpon his subiecte, or foundation, and therefore when the foundation and subiecte faileth, the accidentes must needes faile withall. And for this verie cause no riches, no pleasures, no delightes can continewe any longer tyme with a man than vntill his graue. For so much as then faileth the foundation, wherevpon all these things are built, and haue their staie, which foundation is our lyfe. Now tell me then, if this lyfe be such as thou hast now hearde described vnto thee: to witt: shorte, vncertain, fraile, inconstante, deceitfull, and miserable, how longe can the buildinge endure, that shalbe framed vpon this foundation? How longe can the accidentes continewe, that shalbe grounded vpon so weake a substance? When thou hast considered this point well with thy selfe, thou must needes saye, that they shall endure no longer than the foundation and substance it selfe endureth: and thou must needes confesse, that manie times they endure not so longe: as we see by dailie experience in the goodes of fortune, which with manie men haue an ende before their lyfe enderth.

The riches  
pleasures  
and deli-  
tes of this  
lyfe cannot  
continewe  
any longer  
than  
the lyfe it  
selfe.



*Meditation for*

Now if that sayeing of the Poët Pindarus be true: to witt, That this lyfe is no more, but a dreame of a shadowe, What thinkest thou then is the glorie of this world, which is of shorror continuance than our lyfe? What accompt wouldest thou make of a goodly building, in case it stood vpon a false foundation? What accompte wouldest thou make of an image of waxe, very richlie and curiously wrought, in case it were set against the sonne, where it is certayne that so soone as the waxe shoulde be molten, forthwith the forme of the image woulde ytterlic be defaced, and leese his beautie? Whie doe we make so litle accompt of the beautie of a flowre, but because it groweth vpon so weake a subiect? For so soone as it is nypt of from the stalke, incontinently it leoseth his faire glosse and beautie? It is not possible to haue beautie of anie firme continuance in a matter so fraile, and corruptible. It followeth therefore that the glorie of man is such as the lyfe of man is. For although glory doe continewe after the ende of our lyfe, yet what shall that glorie auayle him that hath no sence, nor feelinge thereof? What dothe it auayle Homere now whilest thou so highelie praisest and commendest his Iliades? Vndoubtedly no more but as S. Ierome saith speakinge of Aristotle, Woo be vnto thee Aristotle, that art praised where thou art not, to witt, here in the worlde: and  
art

art tormented where thou art indeede: to witt, in hell.

Other inestimable commodities mayest thou gather owt of this consideration. For if thou doe consider all theise miseries with good attention, thine eies shalbe opened forthwith, and thou shalt wonder at the great blindnes of men, yea the verie straungenes of it shall cause thee to saie to thy selfe: Good Lorde, what cause is there, why this miserable lignage of Adam shoulde waxe prowde? From whence commeth such puffinge and arrogancie of minde, such hawtie and lostie courages, so great contempt of others, such estimation of our selues, and so great forgetfulnes of almightie God? What cause hast thou to be prowde thou dust, and all hes? Why doest thou magnifie, and aduaunce thy selfe thou seely wretche of the earthe? Why doest thou not holde downe thy peacockes taile, beholdinge thy fowle feete, to witt, the vylenes of thy state and condition? What cause hast thou to seeke so carefullie for the glorie of this worlde, feinge it is myngled with so manie miseries? What thinge is there so sweete, but that it maie be made bitter with the mixture of so manie sower, and bitter sawces?

Moreouer, if this lyfe be a vale of teares, a prison of guiltie persons, and a bannishment of them that be comdemned, how canst thou settle so greate vanitie, so great pompe, and pride of the worlde, such gaye ornamentes, and

*Meditation for*

statelie furniture of houses, and families, in the  
place of teares? How canst thou imagine to  
make this a place of pastymes, and pleasures,  
of feastes, and bankettes? How canst thou be  
so diligente to heape so greidelie together for  
the prouision of this worlde, and be so for-  
getfull of the worlde to come, as if thou were  
borne onely to liue here in earth with brute  
beastes, and haddest no parte in heauen with  
the Angels. Suerlie I must neides saie, that  
thou art very much wedded to miserie, and  
that thou camest out of a meruaylous mi-  
serable stocke, if so manie argumentes  
of the miseries of this worlde be  
not able to open thine eies,  
and make thee to di-  
scerne so grosse and  
so palpable a  
blindenes,



Wensdaie nighte.  
WENSDAIE  
NIGHTE.

181

OF THE HOWER OF DEATHE.



*O mors quam amara est memoria tua homini parum habenti in substantia sua.  
Ezech. 41. 1. Gens absque consilio est: et sine prudentia, vitam sapientum  
et intelligentem, et nouissima prouiderunt. Deuter. 32. 19.*

THIS DAIE (WHEN THOU

HAST MADE THE SIGNE OF  
the Crosse, and prepared thy selfe hereunto,) thou  
hast to meditate vpon the houre of death: Which is  
one of the most profitable consideratiō, that a Chri-  
stian man may haue, as well for the obteyninge of  
true Wisedome, and eschewing of sinne: as also to  
moue him to begynne to prepare him selfe in time  
for the howre of death.

*Meditation for*



**B** V T to the intent that this consideration maie be profitable vnto thee, it shall behoue thee to make thy petition vnto almightie God, beseaching him to graunte thee some feelinge of such thinges as are w<sup>o</sup>r to passe in this last conflict: that thou maiest dispose of thy landes, and goodes accordinglie, and direct thy lyfe in such sorte, as at that time thou wouldest wishe thou haddest done. Now therefore that thou maiest haue the better feelinge in this matter, thinke vpon it, not as thou wouldest of a thinge that were to come, but as it were euen now present: and thinke vpon it, not as of a thinge, that apperteyneth to others, but as of a thinge that belongeth properlie to thine owne selfe, makinge this accompte, that thou lvest now verie sicklie, and weake in thy bed, ad in such a daungerous case, that thou art vtterly forsaken of thy physicians, and that they are all perswaded that thou wilt die within fewe howers.

I.  
Of the vncertainie  
of the hou-  
er of our  
death.

Consider now first, how vncertain that houre is, in which death will assault thee. For thou knowest not, neither what daie, nor in what place, nor how thou shalt be disposed when death shall come vnto thee. Onely this thou knowest for most certain, that die thou shalt: all the rest is vncertain, sauinge that ordinarily this houre is wonte to steale vpon vs at such a time, as a man is most careles, and thinketh least of it.

Se-

Secondlye, consider what a separation shall then be made, not onely betwene vs and all the thinges we loue in this worlde, but also euen betwene the soule and the bodie, which haue bene such auncient, and louinge companions. If it be thought so grieuous a matter, to be banished out of our natieue countrie, and from the naturall aier in which a mā hath bene bredde and brought vp, although the banished man myghte carie away with him what soeuer he loueth: how much more grieuous then shall that vniuersall bannishment be from all thinges that we haue, from our landes, from our gooddes, from our howse, from wife, father, mother, children, kinsfolke, friends, and acquaintance, from this light, and common aier, yea to be short from all thinges of this worlde? If an oxe make so great a bellowinge at what time he is seperated from an other oxe, with whom he hath bene vsed to be yoked, and to drawe in the ploughe: what a bellowinge will thy hart then make, when death shall seperate thee from all those thinges, wherewith thou hast bene yoked, and carried the burthens of this lyfe?

Consider also what a grieuous paine it shall then be to a man, when a certayne representation shalbe made vnto his mynde foresheewing in what case his bodie and soule shalbe after his death. For as towching the bodie, he knoweth for certayne alreadie, that though it hath bene heretofore neuer so much cherished

I I.

Of the separation from all worldlie thinges, and of the partinge of the soule from the bodye, at the hower of our death.

III.

Of the payne that is at the houre of our death, to consider what shall

*Meditation for*

then become of our bodie and fowle, and honored, yet there shall no better prouision be made for it, but onelie a hoole seuen foote longe, where it shall remayne in companie of other dead bodies. But as concerning the fowle, he knoweth not certainlie what

what considerations maye moue vs at the houer of death both to hope, and feare.

*Luc. 23.*

*Math. 27.*

*2. Paral. 33.*

shall become of it, nor what lotte shall fall vnto it. For although the hope which he hath in the mercie of almightie God maie strengthen and comforte him: yet the consideration of his owne sinnes maie dismaie him, and make him afraied: especiallie if he consider with all the greate iustice of almightie God, and the profoundnes of his iudgements, who vseth oftentimes to crosse his handes, and to alter the lottes of men. The theiffe went vp from the crosse to paradise: and Iudas fell downe from the honorable dignitie of Apostleshippe into hell fier. Manasses also after his so manie abominations, and wickednes, obtained grace to become repentant: And as yet we knowe not whether Salomon obtained the like for all his vertues. This is one of the greatest grieffes, and angwishes, that men are commonlie trowbled withall at the houre of death: to vnderstande, that there is to ensue glorie euerlastinge, and paine euerlastinge, and that then a man is so neare both vnto the one, and to the other, and yet knoweth not whether of these two lottes beinge so farre different as they are, shall fall vnto his share.

Of the particular account we

After this angwifhe there followeth an other no lesse then this: to witt: the particular accom-

pte

pte of all our whole lyfe which at the verie  
 hower of euerie mans deathe must be made  
 vnto almightie God. This accompt is so dread-  
 full, that it causeth euen the most stowtest men  
 that are to tremble and quake for verie feare.  
 It is written of the famous holie father Arse-  
 nius, that beinge at the point of death, he be-  
 ganne to be afraied, whereat his schollers mer-  
 uayled and saied vnto him: What father are  
 you now afraid of your accompt? Vnto whom  
 he answered: yea yea my sonnes, this feare is no  
 newe thinge in me: for I haue alwaies liued  
 with the same. At that time all the synnes of  
 a mans former lyfe are represented vnto him,  
 lyke a squadrone of enemies readie sette in  
 battayle arraye to assaulte him. Then are the  
 greatest sinnes and those wherein he hath ta-  
 ken greatest delight represented most liuely  
 vnto him, and are the cause of greater feare.  
 Then commeth the yonge virgine to his min-  
 de, which he hath dishonored: Then come the  
 maides and howsholde seruantes, whom he  
 hath solicited and prouoked to lewdnes: Then  
 come the poore folkes whom he hath iniu-  
 ried and euill entreated: Then come his neigh-  
 boures whom he hath offended: Then shall  
 there crie out against him, not the bloode  
 of Abell, but the pretious blood of our Sa-  
 uiour Iesus Christ, which he shedde when  
 he gaue scandale and offence to his neighbour.  
 And if his cause must be adiudged accordinge  
 to the lawe, that saith: Eie, for eie: tooth for

must make  
 to almigh-  
 tie God at  
 the hower  
 of our dea-  
 the of all  
 our whole  
 lyfe.  
 Arsenius.

Genes. 4.

Exod. 21.



*Meditation for*

tooth: and wounde, for wounde: what shall he looke for, that by his euill counsell or lewde example hath bene the occasion of the losse of a Christian sowle, if he be iudged by that lawe? O how bitter shall the remembrance of the delightes and pleasures past be at that time vnto him, which at other times seemed so sweete? Vndoubtedly the Wiseman had verie good cause to saie: *Looke not vpon the Wine When it is redde, and When it sheweth his coullour in the glasse: for although at the time of drinkeinge it seeme delectable, yet at the ende it will byte like a serpent, and posson like a cockatrice.* O that men would vnderstande, how true a sayinge this is, that we haue here rehearsed! What serpentes stinge is there that doth so prycke and and vexe a man, as the dreadfull remembrance of his pleasures past shall doe at the howre of his death? These are the dregges of that poisoned cuppe of the enemye. These be the leauinges of the cuppe of Babilon, that seemeth so gaylie gilded in outwarde apparance.

After this there followeth the Sacrament of Confession, the blessed Sacrament of the Aultar, and last of all the Sacrament of extreme Vnction, which is the last succour, and releefe that our mother the Catholike Church maie helpe vs withall in that troublesome time. And as well herein, as in the other thinges, thou hast to consider what great greiffe and anguifhe of mynde the sycke person shall then abide in callinge to minde his wicked and syn-

*Proverb. 23.*

*Jerem. 51.  
Apos. 14.*

V.  
How the  
Catholicke  
Church  
cōforteth  
ād helpeth  
the sycke  
person  
with Sacra-  
mētes, and  
prayers, at

synfull lyfe: and how gladly he wishe the at that time that he had taken a better waie: and what an awstere kinde of lyfe he woulde then determine to leade, if he might haue time to doe the same: and how fayne he woulde then enforce himselfe to call vpon almightie God, and to desier him of helpe and succour. Howbeit the verie paine, greife, and continuall increasinge of his syckenes and death will scarcely permitte him so to doe.

his departure out of this worlde.

Consider then also those last accidentes, and panges of the sicknes, (which be as it were the messengers of death) how fearfull and terrible they be. How at that time the sick mans breast panteth: his voyce waxeth hoarse: his feete begynne to die: his knees waxe colde, and stiffe: his nostrils runne out: his eies sincke into his head: his countenance looketh pale, and wanne: his tonge faultereth, and is not able to doe his office: finally by reason of the hast of the departure awaye of the soule out of the bodie, all his senses are sore vexed, and troubled, and they doe vtterlie leese their force, and vertue.

V I.  
Of the panges of death.

But aboue all, the soule is then in most payne, and suffereth greatest greifes, and troubles. For at that time she is in a verie great conflict, and agonie: partely for her departure from the bodie: and partely for feare of her dreadfull accompte, which is then to be made. Because she is naturally lothe to departe from the bodie, and she liketh well her lod-

V II.  
Of the greate payne and agonie the soule abideth at her departure out of the bodie.

*Meditation for*

ginge, and is in verie great dread to come to her accompt before almightie God.

Now when the soule is thus departed out of the fleashe, yet there remayne two voiaiges for thee to make with him: the one, to accompanie the bodie vntill it be layed in his graue, the other, to followe the soule vntill her cause be determined. And thou hast to consider diligentlie what shall become of each one of these two partes.

VIII.  
Of the fun-  
neralles  
and buryen-  
ge of the  
bodie.

Consider now in what plight the bodie is after the soule hath forsaken it: and what a worthie garment they prouide to winde it in, and what haste his friendes and executors doe make to get him quickly rydde awaye out of the howse. Consider also the funerals, with all the other circumstances that are wonte to happen therein: The often ringinge of the belles: the goinge aboute of the belman cryinge vnto the people to praye for his soule: the questionyng in the streates one of an other, who is dead: the diriges, and dolefull seruice of the Church: the accompanyinge of his corps to the Church: and mourninge of his wife, children, kynsfolke, seruantes, and friendes for him: and finally all th'other particulars, that are then wont to happen vntill the bodie be laide and leste in the graue, where it shall lye buried vntill it be raysed agayne by the terrible sownde of the trompet at the generall daie of iudgement. And such is the great chaunge and alteration in worldlie affaires that it maie so come

come to passe, as a time maie happen, when some buildinge maie be made neare vnto thy graue, (be it neuer so gaie, and sumptuous,) and that they maie digge for some earthe out of the same to make mortar for a walle, and so shall thy feelie bodie (beinge now changed into earth) become afterwarde an earthen walle, although it be at this present the most noble bodie and most delicately cherished of all bodies in the worlde. And how manie bodies of Kinges and Emperors trowest thou haue come already to this promotion.

Now when thou hast left the bodie in the graue, goe from thence forthwith and followe after the sowle: and consider what waie it taketh through that newe region: whither it goeth: what shall euerlastingly become of it for euer, and euer: and what iudgement it shall haue. Imagin that thou arte now present at this iudgement, and that thou seest all the whole cowerth of heauen to expecte the ende of this sentence, where the sowle shall giue a particular accõpte, and be charged and discharged of all that he hath receaued, euen to the valewe of a pinnes poynte, yea; and (as our Sauour himselfe affirmeth) of euerie idell worde. There an accompt shall be required of his life, of his lādes, ād riches: of his howseholde, ād familie: of the inspiratiõs of almightie God: of the meanes and opportunitie he hath had to leade a vertuous and godlie lyfe: and aboue all, he shall be streitelie examined what estimation he hath made of the

IX.  
what beccõ-  
methe of  
the sowle,  
after it is  
departed  
out of the  
bodie.

Eccles. 12.  
vers. 14.  
Iob. 14. 13.  
Iob. 31. 14.  
23.  
Mash. 12. 36.  
Mash. 19. 17.  
Rom. 2. 6.  
1. Co. 4. 4.  
1. Cor. 9. 27.  
2. Cor. 5. 10.  
Ephes. 6. 8.  
Philip. 3. 12.  
Heb. 9. 27.  
1. Peter. 4. 12.

*Meditation for*

2, Pet. 1. 10. most pretious bloude of our sauour Christe:  
*Apor. 2. 23.* and of the vse of his Sacramentes. And there  
*Apor. 14. 7.* shall euerie man be iudged accordinge to the  
13. accompt he shall make of the giftes and gra-  
*Apor. 22. 12.* ces he hath receaued of almightie God.

THE THIRDE TREATISE,  
WHEREIN IS TREATED OF THE  
*consideration of death: Where the former  
meditation is declared more at lardge.*

The con-  
sideration  
of death  
causeth a  
man to  
gouverne  
and frame  
his life.

**T**HE consideration of death is verie profitable for manie purposes, and especially for three. First for the obteyninge of true wisedome: that is, to knowe how a man ought to gouerne, and frame his lyfe. For (as the Philosophers doe saie) in thinges that are ordeined to anie ende, the rule and measure whereby to directe them, is to be taken of the same ende, and therefore when men doe either builde, or Saile, or doe anie thinge, they haue alwaies their eie fixed vpon the ende which they pretende, and accordinge to the same doe frame and direct all the rest of their doinges. Now consideringe that emonge the endes and tearmes of our lyfe, death is one of them (whither we goe all to take our rest) he that will endeuour to direct his lyfe in good order, let him fixe his eies vpon this marke, and accordinge to the same let him dispose and directe all his affaires. Let him consider how poore, and naked he must departy out of this worlde, and what a strait

strait iudgement he must passe at the hower  
of his death, and how he shall lie in his graue  
all betreden, and quyte forgotten of all men:  
and accordinge to this ende let him consider  
how to frame and direct the whole order and  
course of his lyfe. By this rule a certaine Phi-  
losopher gouerned, and directed his lyfe that  
saied: Naked came I out of my mothers wom-  
be, and naked must I retourne againe to my  
graue: To what purpose then shoulde I lose  
my time, in purchasinge and heaping together  
landes, and riches, seing nakednes shalbe my  
ende. For want of consideration of this our  
ende doe growe all our errorrs, and deceites.

Iob. 1.

Hereof commeth our presumption, our pride, For wante  
our couetousnes, our pleasures, our nicenes, of conside-  
and delicatenes, and the vaine castelles and ration of  
rowres of winde, which we builde vpon sande. our death  
For if we woulde consider, in what case we doe growe  
shalbe after a fewe daies whan we are once all our fon-  
lodged in that poore selie cottage of our graue, de, errorrs  
we shoulde be more humble, and more tem- and decei-  
perat in our lyfe. How cowlde he possiblye tes.  
haue anie sparcke of presumption, that woulde  
consider, that he shalbe there dust, and ashes?  
How cowlde he finde in his harte to make a  
God of his belly, that woulde consider that he  
shall become there wormes meate? Who coul-  
de euer be perswaded to occupie his brayne in  
such loftie and phantasticall thoughtes, and  
deuices, if he did but consider and wayghe how  
fraile and weake the foundation is, wherevpon

*Meditation for*

all his fonde designementes are grownded? Who woulde endaunger the losse and destruction of himselfe, in seekinge for riches both by lande, and Sea, if he considered that at his death he shoulde carie no more with him, but a poore windinge sheete? To conclude, all the workes of our lyfe woulde be dewlie corrected and framed in good order, if we woulde measure and square them out by this rule.

The lyfe of  
a wise mā,  
is a continuall  
thin-  
kinge of  
deathe.

For this cause the Philosophers saied, that the lyfe of a Wiseman was nothinge els but onely a continuall cogitation and thinkinge of death: forsomuch as this consideration teacheth a mā what thinge is somewhat, and what is nothinge, what he ought to followe, and what to eschewe, according to the ende whereunto he must certaynelye arriue. It is written of those Philosophers called Brackmanni, that they were so much geuen to thinke vpon their ende, that they had their graues alwaies open before the gates of their howses, to the intent that both at their entrie and goinge forth by them they might alwaies be mindefull of this iourney and passage of death.

*Ierem. 18.*

Almightie God saied vnto the Prophet Ieremie, that he shoulde goe downe into a howse where earth was wroughte, for that he woulde there speake with him. Almightye God coulde haue spokē with his Prophet in anie other place, but he chose to speake with him in that place, to geue vs to vnderstande, that the howse of earthe (which is our graue) is the schoole of true wisdom, where almightie God is wonte to

teach those that be his. There he teacheth the how great is the vanitie of this worlde: There he sheweth vnto the the miserie of our fleashe, and the shortnes of this life. And aboue al, there he teacheth them to knowe themselues, which is one of the most highest pointes of Philosophie that maie be learned. Wherefore (O thou man) discend downe with thy spirite into this howse, and there shalt thou see, who thou art: whereof thou art come: where thou shalt rest: and wherein the bewtie of thy fleashe and glorie of this worlde do ende: so shalt thou learne to despise all those thinges, that the worlde hath in reuerence for wante of dewe knowledge how to consider it. Because the worlde considereth no more but onely the paynted face of Iezabel, that shyned verie bewtifully and gaylie at the window: It considereth not the miserable extreme partes of her, which after that her bodie was deuoured with dogges, almightie God woulde haue to remaine whole, that thereby we might see, that the worlde is an other maner of thinge in deede than it appeareth in outwarde shewe, and that we shoulde in such wise consider the face of it, as to be mindefull also of the extreme greifes, and sorrowes, wherein the glorie of it endeth.

Secondlye, this consideration is a great helpe to cause vs to eschewe and forsake sinne, accordinge as Ecclesiasticus witnesseth, sayeing: *Remember the last ende and thou shalt neuer sinne.* It is a great matter not to sinne, and a great

To knowe a mans selfe, is one of the highest pointes of philosophie.

4. Reg. 9.  
3. Reg. 21.

Eccles. 7.



*Meditation for*

S. Iohn  
Climacus.

remedie also for the same is for a man to remember that he must die. S. Iohn Climacus writeth of a certaine monke, that beinge foretempted with the bewtie of a woman, whom he had seene abroad in the worlde, and vnderstandinge that she was deade, went to the graue where she was buried, and rubbed a napkin in the stinkinge bodie of the dead woman. And he vsed alwaies afterwarde whensoever the deuill troubled him with anie euill thought of her to take the stinkinge napkin, and to put it to his nose, and saie to him selfe: Beholde here thou miserable wretche the thinge thou louest, and beholde here, what ende the delights and beawties of the worlde haue. This was a great remedie to ouercome this synne.

S. Grego-  
rie.

And the deepe consideration of death is of no lesse importance than it, as S. Gregorie saith: *There is nothinge that doth so mortifie the appetites of this our peruerse fleash, as to consider in what plight the same shalbe after it is deade.*

The same holie father rehearseth a like storie of an other monke, who hauinge his table readie provided to goe to dinner, to eate somewhat for the refresshing of his weake and wearie bodie, chaunced sodenly to haue a remembrance of death, which cogitation (euen as though it had bene a constable or other lyke officer there readie to attache him) put him in such a terroure, and feare, that it caused him to refraine from his meate. Consider therefore how much the remembrance of the dreadfull

accōpte that we must make at the houre of our deathe is able to worke in the harte of a iust man, seinge it caused this holie monke to abstaine from a thinge that is so lawfull and necessarie to be done.

Certainlie this is one of the most wonderfull things in all the worlde, that men knowinge so assuredlie, that at the verie howre of their death, a particular accompt shalbe required of them of all their whole life, yea and of euerie idell worde, will notwithstandinge ronne headlonge with such facilitie into sinne. If a waiefaringe man, hauinge but one farthinge in his purse, shoulde enter into an inne, and placinge him selfe downe at the table, shoulde require of the host to bringe in Partridges, Capons, Phefauntes, and all other delicates, that maie be founde in the howse, and shoulde suppe with verie great pleasure, and contentation, neuer remembre that at the last there must come a time of accompt: who woulde not take this fellowe, either for a iester, or for a verie foole? Now, what greater folie or madnes can be deuised, than for men to geue them selues so looselye to all kindes of vices, and to sleepe so sowndlye in them, without euer remembre, that shortly after at their departinge out of their Inne, there shall be required of them a verie strait and particular accompte of all their dissolute and wicked lyfe?

Math. 12. 36.

Hebr. 9. 27.

1. Pet. 4. 18.

Apo. 14. 7.

13.

Wherefore it is verelye to be thought, that

a iiij

*Meditation for*

The diuell  
laboureth  
all he can  
to make vs  
neglecte  
and for-  
gette the  
accompte  
we must  
make of all  
our whole  
lyfe at the  
hower of  
our deathe.

the diuell laboureth all he can to make vs vt-  
terlie to neglecte and forgette the remembrance  
of our accompte, that we must make at the ve-  
rie hower of our deathe, because he knoweth  
full well, what great proffit and commoditie  
woulde arise vnto vs by the continuall remem-  
brance of the same. For otherwise how were it  
possible that men shoulde forget a thinge  
that is so terrible, and fearefull, yea such a thin-  
ge, as they knowe most assuredly will come,  
and steale verie shorthelie vpon them at their  
owne howses. If we haue but the least doubte  
or suspition in the worlde of losynge a litle  
worldly riches, or of some other like thinge, it  
maketh vs oftentimes very carefull, and watch-  
full, and causeth vs to lose both our sleepe, and  
our health. How happeneth it then that the  
remembrance of death which aswell to the bo-  
die, as to the soule, is the most horrible and  
dreadfull thinge that maie come vnto vs,  
causeth vs not to be likewise verie carefull and  
watchfull in makinge prouision beforehande  
for the cominge of it? Suerlie it seemeth vnto  
me a thinge verie much to be meruayled at  
that men shoulde be so carefull as they be in  
tryfles, and matters of smalle importance, and  
liue so negligently, and without all care in  
thinges that are of so greate importance vnto  
them as is their euerlastinge saluation or dam-  
nation.

The confi-  
deration of

Thirdly, this consideration of our death is  
a great helpe not onely to prouoke vs to liue a  
good

good lyfe, (as it hath bene saiede,) but besides our deathe  
that to die well. In thinges that be harde, and prouoketh  
difficult, foresighte and preparation before vs not one-  
hande is a very great helpe to bringe them lie to liue a  
well to passe. Now so great a leape as is the leape good lyfe,  
of death, (which reacheth from this lyfe to but also to  
the euerlastinge lyfe to come) can not well be dye well.  
leaped vnles we make a great course, and fetch  
a longe race to ronne the same. No great thinge  
can be well and perfittlie done at the first time.  
Seinge therefore it is so great a matter to die,  
and so necessarie to die well, it shalbe verie  
expedient for vs to die oftentimes in our li-  
fe, that we maie die well at the verie time of  
our deathe. The souldiours that be appoynted to  
fight doe first practice themselues in such fea-  
tes, and exercises, as whereby they maie learne  
in time of peace, what they must doe in time  
of warre. The horse also that must ronne at  
the Tilte trauerfeth all the grownde before,  
and trieth all the steppes thereof, that at suche  
time as he cometh to make his cowerse he be  
not founde newe and straunge in doyinge his  
feate. Wherefore sith we all must needes ron-  
ne this cowerse (forsomuch as there is no man  
aliue but must die,) consideringe also that the  
waie is so obscure and stonie (as all men knowe,  
) and the daunger so great that whosoeuer  
falleth shalbe rombled downe headlonge into  
the bottomes pit of hell fyre, it shalbe requi-  
site that we doe now tread diligentelie before-  
hand all this waie, and consider particularlie all

*Meditation for*

the steppes and places thereof one by one, forsomuch as in euerie one of them there is much to be considered.

And let vs not thinke it enoughe to consider onely what passeth outwardely aboute the sicke mans bedde, but let vs endeouour much more to vnderstande what passeth inwardlie within his harte.

*Of the vncertaintie of the howe of death: And  
What a greife it is at that tyme to departe  
from all thinges of this lyfe.*

S. I.

Deyth stea-  
leth vpon  
vs at such  
a tyme as  
we thincke  
least of it.  
1. Thess. 5. 2.

**B**O beginne now euen from the beginninge of this conflict: Consider how when death shall come vpon thee, it will come at such a time, as when thou thinkest thy selfe in most safetie, and suspectest least of the comminge thereof, as we see by experience it is wont to happen vnto manie. *The daie of our Lorde* (saith the Apostle) *shall come like a thieffe: Which watcheth alwaies to come at such times, as men are most careles, and thinke themselues in most safetie, that it maie take vs vpon a sodeine at vnwares.* And so we see it happeneth most often, that euen at that time when men doe least thinke to dye, and when they are least mindfull of their departure out of this lyfe, yea when they cast their accomptes before hande to make great purchases, and buildinges, and to set vpon great enter-

enterprises of many daies, and yeares, then cometh death sodenly vpon them, and disapoineth them of all their vaine hopes, and disengementes, and vtterly ouerthroweth all their fonde imaginations and buildinges, which they made in the aier. And so is that sayenge fulfilled of the holie kinge. *My lyfe (saith he) Was cutt of like as the weauer cutteth of his thread: While I Was as yet in the beginning he cut me of: from morninge to eueninge thou wilt make an ende of me.* Es4. 38.

The first stroke wherewith death is wont to strike, is the feare of death. Suerlie this is a very great anguif he vnto him that is in loue with his lyfe: and this forewarninge is such a great greife vnto a mā, that oftentimes his carnall friendes doe vse to dissemble it, and will not haue the sicke man to beleue it, least it shoulde vex and disquiet him: and this they will doe sometimes although it be to the preiudice and destruction of his miserable fowle. Kinge Saule had a verie stowte and valiant courage: but after that the shadowe of Samuell appeared vnto him, and had tolde him, that he shoulde die in the battell, addinge moreouer theise wordes: *To morrowe both thou and thy sonnes shalbe here with me:* The feare and terror which he conceaued at these tidinges was so great, that at that very instant he lost all his force and courage, and fell downe to the grounde as a dead man. Now what a greife will it be to a man, that is in loue with this life, when such lyke newes shalbe signified vnto him? For immediately

The first stroke of death is the feare of death.

1 Reg. 28.

*Meditation for*

diatly vpon this denuntiation there shalbe represented vnto him his departure and perpetual bannishment from this worlde, and from all things that be in the same. Then shall he see that his howre is now come, and that the dawninge of that dreadfull daye appeareth now at his howse, wherein he shall departe from all things that he hath loued in this lyfe. His bodie shall die but once, but his harte shall die as often as he shall remember the losse of all those things whereunto it beareth loue and affection. For so much as death shall put the knife betwene him, and them all, and make an euerlasting diuision. The deeper rootes the toothe hath in the iawe, the greater greife it causeth at what tyme it is plucked out. Now the harte of a wicked man beinge so fast rooted in the loue of the things of this lyfe, it cannot be, but that it must needes be a very great greife vnto him, when he seeth the howre is now come wherein he must depart from the all. At that time those things whereunto he beareth most affection shall wounde his hart most greiuously: and that thing which was wont to be a comfort vnto him in his trouble shall be then a most cruell torment in vexinge him. S. Augustine declareth that at what time he determined to seperat him selfe from the worlde, and from all the pleasures and delightes thereof, it seemed vnto him that they all represented themselves liuely vnto him, and saied: What wilt thou leaue vs for euer?

The more  
we be in  
loue with  
worldelic  
thinges,  
the more  
griefe it  
wilbe vnto  
vs, to de-  
parte from  
them at  
the hower  
of our  
death.  
S. Augusti-  
ne.

euert and wilt thou neuer haue any more to doe with vs? Consider now then with thy selfe, what a greife it wilbe to a carnall harte, when those thinges that he hath most loued, doe represent themselues at that hower vnto him, and when he seeth that he shalbe spoyled of them all in such wise, that he shalbe enforced to saie. Now shall this worlde haue no more to doe with me, neither this aier, nor this sonne, nor this element. Now shall I haue no longer conuersation and comfort of my children, my wife, my howse, my landes, my goodes, my pleasures, and delightes. Of all thinges I am now left naked, and bare. Now will death spoile me of them all. Now is my olde age at an ende: now is the number of my daies fulfilled: now shall I die vnto all maner of thinges, and they all vnto me. Wherefore o thou worlde, I bid thee farrewell: yee my landes, my goodes, and riches, I bid you farewell: my friendes, my acquaintance, my kinsfolke, my deare wife, and my louinge children I bid you all farewell. For now shall we neuer see one another anie more in this mortall fleash.

There is yet an other separation after this more terrible and dreadfull then this is: to witt: betwene the soule, and the bodie, which haue kept cōpanie so longe time together, and haue bene such hartie friendes. The deuill had spoyled the holie man Iob of all maner of thinges sauinge onely of his lyfe, and it seemed vnto him, that in comparision of the spoile thereof,




*Meditation for*

*Iob. 2. 4.*

all the rest were of none accompt: and therefore he saied: *skinne for skinne, and all that a man hath he will geue for his lyfe.* This is the thinge that naturally is most loued, and the separation whereof causeth most greife. If the seperation of one waifaringe man from an other, when they haue trauayled in iourney together anie time, doe cause such greife and solitarines: what a grieffe shall it be, when two such entier friendes, and companions, as the fowle, and the bodie haue bene, are seperated the one from the other, which haue traueyled together from their mothers wombe vntill that verie houre, and haue had so manie knottes, and bondes of friendshippe betwene them? What a greife will it be when the spirite shall saie vnto the fleash. I must now remaine all alone without thee. And the fleash shall likewise make answer vnto the spirite, sayeing: and in what case then shall I be without thee, seinge all the beinge I haue, I haue receiued of thee?

*Of the horror and lothsomenes  
of our Graue.*

§. 11.

FTER this it commeth naturally to a mans minde, to thinke what shall become of his bodie, when his fowle is departed out of it. And in thinkeinge hereupon, he seeth that the best happe his bodie maie haue, can be no better than to be

be laide in a little graue of earthe. The basenes of which conditiō maketh him to be as it were astonniēd. For cōsideringe on the one side what great estimation he hath made of his bodie in tymes past, and seinge on the other side what a base and vyle place that is, wherein it must now be laide, he cannot but wonder excedinglie at it. He considereth and waygheth with himselfe, that the lodginge which they will prepare for him in the earth, shalbe strait, and narrowe, that it shalbe also obscure, stinkinge, full of wormes, maggottes, bones, and dead mens skulles, and withall so horrible, that it shalbe verie irksome to thē that be aliue onely to looke vpon it. And when he seeth that his bodie which he was wont to make so much of, his bellie which he esteimed for his God, his mowth for whose delightes the lande and sea coulde scarfelic serue, and his flesh for which golde and silke was wont to be wouen with great curiositie, and a soft bed prepared to laie it in, must now be laide in such a filthie and miserable donghill, where it shalbe troden vpon, and eaten with fowle wormes, and maggottes, and within fewe daies be of as owglie a forme, as a dead Carrion that lyeth in the feildes, insomuch that the waiefaring man will stoppe his nose, and runne awaie in great hast to auoid the stinkinge sauour of it: when (I saie) he considereth all this, and seeth that in steede of his soft bed, he must lie there vpon the harde grownde: and in steede of his pretious

*Meditation for*

and gorgious apparell he must haue there but onely a feely poore windinge sheite, and in steede of his sweete odoriferous parfumes and muskes, filthie rottonnes and horrible stenches, and in steede of his multitude of delicate dishes, and waitinge seruinge men, he must haue there such an infinite number of crawling wormes, and fylthie maggottes feedinge vpon him, he cannot chuse (if he haue anie sense or Iudgment remaininge in him) but merueill to see vnto how base a condition such a noble creature is now come, and to consider with whom he must now keepe companie there, euē fellowe, and fellowe like, who in his life tyme had no fellowe, nor equal. It is not the part of wise men to wonder at thinges: and the customeable seinge of thinges euerie daie, taketh awaye from them (be they neuer so greate) all admiration and wounder. And yet all this notwithstandinge, the great Wiseman wondered at this miserie (though it be a matter whereof we haue dailie experience) when he saide: If man and beast doe die both after one sort, what auaieth me that I haue trauailed so much in seekinge for wisedom? If it were so, that the bodie in this separation shoulde ende in some thinge that were of anie price or proffit, it woulde be some kinde of comfort vnto vs. But this is a thinge to be wondered at, that so excellent a creature shall ende in the most dishonorable and lothsome thinge in the worlde. This is that great miserie whereat the holie  
man

*Eccles. 2. 3.*

man Iob wondered (and fuerlie not without *Iob. 14.*  
 good cause) when he saide: The tree after it is  
 cut, hath hope to reuiue, and springe againe,  
 and if the roote of it doe rott in the grownde,  
 and the stocke be dead in the earth, yet with  
 the freskienes of water it springeth againe,  
 and bringeth forth leaues, as if it were newlie  
 planted. But man after he is once dead, wither-  
 red, and consumed, what is become of him?  
 Great (vndowtedlie) was the tribute that was  
 laide vpon the children of Adam for sinne.  
 And the euerlastinge Iudge vnderstode verie  
 well, what penance he gaue vnto man, when  
 he saide: *Thou art dust, and into dust thou shalt re- Genes. 4.*  
 tourne againe.

*Of the great feare and dowe the sowle hath  
 at the howe of deathe, what shall hap-  
 pen vnto it after it is departed  
 out of the bodie.*

## S. III.

**N**OW BEIT this is not the greatest  
 cause of feare, that a man hath at the  
 howe of his death, but there is yet  
 one farre greater, and that is, when  
 the sowle casteth her eies further, and begin-  
 neth to thinke vpon the daungers of the life to  
 come, and imagineth what shall become of  
 her hereafter. For this is now as it were to de-  
 part from the hauen mowth, and to launche

*Meditation for*

into the mayne Sea, where none other thinge is to be seene on what side so euer ye looke, but onely heauen, and the water, the which is wou- te to be occasion of greater feare in such as are but newe Seamen. For when a man considereth that eternitie of worldes, which followeth after death: and withall casteth his eie into that newe ad straunge region, which was neuer known nor traueyled by anie man aliue, where he must now beginne to take his iourney, when he considereth also the euerlasting glorie or paine which there must fall to his lotte, and seeth that wheresoeuer the tree falleth, there it shall remaine for euermore, and knoweth not on which of the two sides he shal falle, whe he considereth (I saie) all these thinges, he cannot but be in a verie great feare, and trouble of minde. We reade that when Benadad kinge of Siria was sicke, he was in so great anguifhe and greife of minde, for that he knewe not whether he should die of that sicknes or not, that he sent the generall of his armie with fowertie Camels loden with treasure vnto the Prophet Elizeus, requestinge him with wordes of great humilitie, to rid him out of that perplexitie he was in, and to put him out of all dowt, whether he shoulde recouer of that sicknes, or not. Now if the loue of so short a lyfe as this is be able to cause a man to be in such a greate care and pensuenes, how great care will a Wiseman take, when he perceiueth him selfe to be in such a case, as that he

*Eccles. 11.*

*4 Reg. 8.*

he maie trulie saie, that within two howres he shall haue one of these two lottes: to witt, either lyfe euerlastinge, or death euerlastinge, and that he knoweth not certainlie whether of theise two shall come vnto him? What martirdome maie be compared to such a painfull angwishe and greife as this is? Put the case now that a kinge were taken prisoner emonge the Turckes, and when his Embassadours shoulde come to raunsome him, the Turckes woulde propounde, that the matter shoulde be determined by castinge of lottes, and that if he happened to haue a good lotte, he shoulde be raunsomed, and goe home with his Embassadours to his kingdome, but if contrariwise, that the immediatly he should be throwe into a great fyerie furnace, which were there prepared burninge and flaminge before him. Tell me I praie thee, at the time when they shoulde be castinge the lottes, and puttinge their hande into the vessell to take them out, and all the worlde in great expectation, waitinge what shoulde be the ende thereof, and the kinge him selfe standinge there present, beholdinge the doutfull happe that must be allotted vnto him: in what a dolefull case (thinkest thou) woulde he then be? How troubled? How fearful? How quakinge and tremblinge? And how readie to promise and vowe vnto almightie God all he cowlde possiblye doe, to be quite ridde out of that terrible angwishe? Now what is all this (be it neuer so great) but as it were a

*Meditation for*

shadowe, if it be compared with this daunger that we speake of? How farre greater is the kingdome that we seike? How farre greater is the fiery furnace that we doe feare? How farre more greiuouse is the perplexitie and doubtfulnes of this matter, than of the other? For on the one side the angels shalbe there expectinge for vs, to carrie vs to the kingedome of heauen, and on the other side the deuills, to cast vs into the horrible furnace of hell fier, and no man knoweth whether of these two lottes shal happen vnto him, which shalbe determined eyther the one waye or the other within the space of one houre after his death. Consider therefore in what a heauie plight thy harte shalbe at this last instant: how fearfull, how humble, how abased before the face of him, who onelie can deliuer thee out of this daunger. Suerlie I am of this opinion, that there is no tonge in the worlde able to declare this matter as it is indeede.

*How we come to vnderstande hereby the errorrs  
and blindnes of our lyfe past.*

§. IIIL.

**A**FTER this anguifhe there followeth yet an other as great as it, (namelye in such persons as haue liued a wicked and dissolute lyfe) which is, to come so late to thinke vpon the accopt they haue then forthwith to make of all the disorders,  
and

and offences of their former lyfe. O how wonderfullie shall the wicked be confounded at that time, when the grieve of their paine shall cause them to open their eies, which heretofore the delight and pleasure of sinne had closed vp: insomuch as they shall then clearlie perceiue what false goddes those were which they haue serued, and how deceitfull those riches were which they haue so greidelie gaped after, and how by followinge that waie, whereby they thought to haue fownde rest, they finde in conclusion their vtter ruin and destruction. The seruantes of the kinge of Siria came to apprehende the Prophet Heliseus, and when almightie God had stricken them all blinde by meanes of the praier of the Prophet, the Prophet said vnto them: *Come goe with me, and I will shewe you him whom you seeke.* And when he had thus said, he caried them with him vnto Samaria, and brought them into the market place of the cittie, in the middes of al their enemies. And then made his praier againe, and saide. *O Lorde open the eies of these miserable men, that they maie see where they are.* Now tell me I praie thee, when those men opened their eies, and sawe whither they were come, (beleuinge certainlie before, that they went to finde the partye they sought for,) how amased and ashamed were they when they sawe how fowlie they were deceiued. Now what thinge in the worlde coulde make a more liuely resemblance of the proces and deceites of our lyfe? We all doe

At the hour of deye-  
the it is  
a great  
griefe to a  
sicke man  
if he haue  
liued licen-  
tiously,  
that he  
thinketh  
so late vpon  
his accom-  
pte.

4.Reg.6.



*Meditation for*

walke here in this worlde by the waie of our appetites; and desires. Some seeke after golde: others to purchase lādes: others to make great buildinges: others seeke for pleasures, and delightes: others for offices, and dignities: and each one is fullie perswaded, that he taketh the best and wisest waie to obtēin the thinge he disiereth. But when the terrible presence of death, and the daunger of our accompt disco- uereth the vanitie of our hopes, then findinge our selues to be in arrearages for our accompt, we shall clearlie perceiue how fowlie we haue bene deceiued: and we shall see that by follo- winge that waie, whereby we thought to haue founde quietnes, and rest, we finde our perdi- tion. O what miserable men are we? How blindly doe we now wander vp and downe in the worlde? What eies shall we then haue? How shall our iudgement be then altered? How far- re different shall it be from that it was before? Then shall we playnelie see how all the thin- ges of this worlde are miserable, her goodes false, her waies crooked, her hopes vaine, her promises lyinge, her pleasures bitter, her glo- rie shorte, and vaine: Then shall we perceiue (though to late) how her riches were thornes, and her delightes poyson. To be short, then shall we see how our eies haue bene closed vp, and that we neuer knewe whither we went: and at the ende of our iourney we shall finde our selues in the streites of Samaria, and in the snare of the iudgement of almightie God, and  
com-


compassed about with all our enemies, to witt: the diuells and our sinnes. O how shall the wicked be confounded at that howre, and how fowly shall they see them selues beguiled! How truelie maye euerie one of them saie at that tyme: O miserable wretch that I am, what other commoditie haue I now by all my pleasures past, but onely that I haue prouoked at this dreadfull howre the indignation of the iudge against me, who must geue sentence vpon me? Now my pleasures are all ended, and gone, and there remaineth of them neither relique nor memorie to comfort me withall, no more than if they neuer had bene: yea contrariwise they remaine as thornes that lye prickinge all about my harte, they make my cause doutfull, they torment my wofull sowle now presently, and peraduenture shall torment it euerlastingle for euer and euer. This is the fruit that I haue gathered of my dissolute and wanton lyfe, and of all my carnall delightes: This is the settinge of my teeth on edge, that my gluttonies past doe cause me now to haue. My pleasures and delightes haue now forsaken me: They are quite gone awaie, and will neuer retourne againe: yea perhapps in steede of pleasures that continued but a momente, there are prepared for me euerlastinge horrible tormentes in hell fier. Now what blindnes can be greater than this? How much better had it bene for me neuer to haue bene borne, than to haue offended him, of whose helpe and fauour I haue at this

*Meditation for*

presente so great neide? How much better had it bene for me, that the earth had opened, and swallowed me vp, before I had once thought to offend him? O vnfortunat daie! O curled howre, wherein I offended thee ô Lorde! Why did I not consider beforehande of this dreadful howre? Why was I not sooner mindfull of this terrible iudgement? How were mine eies blynded with so smalle a glimse? Is this the waie that I tooke to be so certayne and sure? Is this the ende that all the honours of the worlde come vnto? What are all those thinges which I haue so greatlie estiemed heretofore of so litle accompte at this presente?

*Of the terrour of the deadfull accompt we must  
make at the howere of our death vnto al-  
mightie God of all our lyfe past.*

S. v.

FTER this griefe there followeth also an other as great as this: which is, the feare of the accompt that I shall then be required of vs.

This is one of the greatest troubles, and greifes, we shall haue at that time. For besides this that it is so terrible a matter to enter into iudgemēt with almightie God, the very deuils also, and fyendes of hell will increafe this feare at that howre, which before they were wont to extenuate, and diminishe vnto vs, with the hope and coulour of gods mercie. Then will they  
put

put vs in minde of the greatnes and profoundenes of the iudgements of almightie God, and of his iustice, which they will then shewe to be so great, that he pardoned not his owne onely sonne for the sinnes of others. *If this then be done in greine woode, what shalbe done (saie they) in drye woode?* Then the wicked man shall beginne to tremble, and quake for feare, and saie to him selfe. O miserable wretche that I am! If that be true, which al the scripture reporteth, to wit, that almightie God will geue to euerie one accordinge to his workes, what maie I hope to receiue at his handes, that haue done so manie wicked workes? If the Gospell saie, That the tree shall be iudged accordinge to the frute that it yeldeth? What iudgement maie I looke for, that haue brought forth so manie wicked fruites? If it be true, which the Prophet saith: That none shall ascend vp to the hill of God, vnles he haue innocent handes, and an vn-defiled harte: whither shall I then goe, that haue had such wicked handes, and such a filthy harthe? If the sayeing of the Wiseman be true: That whosoever shutteth his eares and will not heare the lawe, shall crie, and not be harde: what maie I looke for, that haue had mine eares shutt against almightie God, and yet haue had them so open to harken after lies, and vanities of the worlde? Wherefore (ô my omnipotent God) with what face shall I now appeare before thee, and desire thee to geue care vnto me, seinge thou hast so often

Luc. 23.

Math. 6.

verf. 27.

Rom. 2. 6.

2. Cor. 5. 10.

Math. 3. 10.

Math. 7. 19.

Psal. 23. 3. 4.

Prou. 28. 9.

*Meditation for*

times called me, and I woulde geue no care vnto thee? How can I request thee to receiue me into thy howse, seinge thou hast so often times called at my howse, and I haue shurt my gates against thee? How shall I finde thee now at the time of my neede, seinge thou hast had so oftentimes neede of me in thy poore and impotent members, and hast not found me? By what title or right maie I request thee now at the ende of my iourney to graunt me heauē, seinge I haue spent all my lyfe time in the seruice of the deuill thine enemye? O how iustly maist thou then (ô Lorde) saie vnto me: Thou hast serued the worlde and the deuill, get thee therefore vnto them, and let them geue thee thy hyre. The like answer made the Prophet Heliseus to kinge Ioram the sonne of Achab. Who when he had spent and employed all his lyfe in the seruice and worshippinge of Idols, and came in the time of his necessitie to the Prophet of God, requestinge him of helpe and remedie, the holie Prophet answered and saide: O kinge Ioram, what hast thou to doe with me? Get thee hence to the Prophettes of thy father, and mother, and desier them to helpe thee at this tyme. O how manie of vs doe followe this wicked kinge both in our life, and death? In our lyfe we serue the worlde, and at the point of death we calle vpon almightie God. What answer maie we looke to haue at that dreadfull howre, but euen the same that he hath alreadie geuen in the like case? Which

is:

4. Reg. 3. 13.

whēsoener  
a synner  
earnestlie  
repenteth,  
and cōuer-  
teth trow-  
lie vnto  
God he  
will forge-  
ue and re-  
ceiue him:

is: what hast thou to doe with me, sith thou diddest neuer seruice vnto me? Get thee hence to thy counsellors whom thou hast folowed, and to thy idols whom thou hast loued, serued and adored, and speake vnto them to geue thee thy wages for thy seruice.

*When yee shall crie (saith almightie God by his Prophet Esaie) let them that yee haue gathered together deliuer you, but the Winde shall take them all a waie.*

At this time the sicke man beginneth to wishe, that he might haue some space to doe penance for his former wicked lyfe. And he thinketh then with himselfe that if he might obteyne it, ô how he woulde fast, and praie, and doe great worckes of mercie: Yea he woulde not contente him selfe with euerie common kinde of penāce, but woulde liue the most strait, and austere kinde of lyfe of all men in the worlde. But alas, when he perceiueth by the encreaseinge of his sicknes, that his request will not be graūted: and calleth to minde what time opportunitie and meanes he hath had to prepare himselfe for this dreadful howre, and how fondly he hath suffered the same to passe in vaine, then is he wonderfullie greiued and vexed for this losse, and acknowledgeth him selfe to be well worthie of such punnishment, for that he woulde not be mindfull beforehande of his dreadfull accompt, but omitted to doe penance for his synnes when he had time and space to doe it. O vnto how manie of vs doth it

but fewe sicke persons (that haue liued dissolute- lie) doe so: but if they recouer there health, doe retorn ordinarie- lie againe to their former wicked lyfe.

*Esa 57. 13.*  
At the howe of our deathe we wishe that we had more time to doe penance for our synnes.

*Meditation for*

happen to be beguiled after this sorte, spendinge  
and consuming the time ( which almightie  
God hath geuen vs to doe penance for our sin-  
nes,) in vanities, and pleasures, and afterwar-  
des when we stande in most neede of it we wante

A verie apt  
similitude.

it. And so it happeneth vnto vs, as it doth com-  
monlie to the pages, and seruitours in the Co-  
wert, who beinge allowed a candle to light  
them selues to bedde, doe spende their candle  
in plaie all the night, and afterwar-  
des are constrained to goe to bedde darkelinge.

OF THE SACRAMENT OF EX-  
*treme Vnction: And of the agonie of death.*



*Infirmus quis in vobis induat presbiteros ecclesie, et orent  
super eum. urgentes eum oleo in domini sui. cap. 5. vers. 14.*

## §. VI.

**N**ow approacheth the sicke person to his last ende: and the Catholike Church as a verie louinge and pit-tiefull mother, beginneth then to helpe her Children with praier, and Sacramentes, and with all the meanes she maie possiblie doe. And because his necessitie is so great (for at that instant it shalbe determined what shal become of him for euer and euer,) greate hast is made to calle vpon all the Sainctes in heauen, that they all will helpe the sicke mā in this his great perill and daunger. For what other thinge is the Letanye which then by commandement of the Church is to be saied ouer him that is at the poynt of death, but that the Catholicke Church as a pittifull mother, beinge verie carefull for the daunger of her sicke childe, knocketh at all the gates of heauen, and cryeth vnto all the Sainctes, desiringe them to be intercessors before the diuine maiestie for the saluation of him, that standeth now in so great neede of their helpe, at the time of his passinge out of this worlde.

Then the Preist out of hande annointeth all the senses and members of the sicke person with the holie Oyle, accordinge as the holie Scripture commaundeth in the Epistle of S. James. cap. 5. vers. 14. And desireth almightie God to pardon the sicke person all that he hath offended by any of his senses. And then annoin-

The Ca-  
tholicke  
Churche  
helpe the  
her childre  
at the ho-  
wer of  
their dea-  
the with  
prayers, and  
Sacramen-  
tes.

The Preiste  
then an-  
noynteth  
all the sen-  
ses, and  
members  
of the sicke  
person.



*Meditation for*

ringe his eies he saith: *Almightie God by this vñction and of his diuine mercie pardon thee all the sinnes that thou hast committed by meanes of thine eies.* And in this wise he annointeth all the other partes of the sicke person. Now if the miserable sinner haue bene dissolute in his eies, or in his rōge, or in anie other of his bodelie senses: If all his former dissolute disorders and wanton pleasures be represented vnto him at that time, in such sorte that he seeth well what litle suite he is lyke to finde then by all his former delights and pleasures: If he perceiue withall into what a narrow strait he is brought by meanes of his wicked and licentious life, how can he chose but feele an extreme angwish and grieve therewith? What woulde he geue at that time (trowe yee) that he had neuer lifted vp his eies from the grownde to beholde anie woman with anie wanton looke, and that he had neuer opened his mowth to speake anie wordes of lyenge, flaunder, detraction, or anie other wicked wordes?

Of the agonie of deythe.

After this followe the panges and agonie of death, which is suerlie the greatest of all the conflictēs we haue in this lyfe. Then is the holie Candle lighted, and his friendes and executors beginne to prouide his wyndinge sheete, and other thinges for his funerals: Then they beginne to saie to the sicke man, that the hower of his departure out of this worlde is now come: and therefore they counsell him to re-commende himselfe vnto almightie God, and

call vpon the holie virgin Marie his blessed Mother, who is wonte at that hower to helpe all them that calle vpon her. Then the sicke man beginneth to heare the woefull cries and pittiefull lamentations of his poore wife, who now presently beginneth to feelee the discomforts of her newe widowhode, and solitarie lyfe. Then the soule of the sicke man is readie to departe frō the bodie: and at the time of hir goinge euerie one of his members is sore grieved and vexed therewith. Then are the cares of the soule renewed a freshe. Then is the soule in a merueilous great conflict, and agonie, not so much for her departure, as for feare of the hower of her dreadfull accompt, approching so neare vnto her. Then is the time of tremblinge, and quakinge, yea euen of such as be most stowte, and courageous. The blessed holie father Hilarion, as he was passinge out of this worlde, beganne to tremble, and feare, and was lothe to die, howbeit the holie man encouraged himselfe, sayienge: Goe forth my soule: goe foorth out of this bodie: whereof shouldest thou be afraid? It is threescore and tenne yeares that thou hast serued Christ, and art thou yet afraide of death? Now if this holie man were afraid of his passing out of this worlde, who serued Christ so manie yeares, what shall he doe, who peraduenture hath offended him so manie yeares? Whither shall he goe? Whom shall he call vpon? What counsell shall he take? O that men vnderstode how

S. Hilario.

*Meditation for*

*Genes. 22.*

In what  
greate per-  
plexitie the  
fowle of  
the wicked  
man is at  
the hower  
of deathe.

great this perplexitie and anguiſhe is at this  
dreadfull howre? Imagin now (I beſeech thee)  
in what a dolefull caſe the harte of the Patriar-  
ke Iſacke was, when his father held him bounde  
handes and feete, and had laide him vpon  
the woode to ſacrifice him, when he ſawe his  
fathers gliſteringe ſworde ouer his heade, and  
vnderneath him the flames of fiere burninge,  
and the ſeruantes that might haue ſuccoured  
him ſtayinge at the foote of the hill, and he  
himſelfe bownde handes and feete in ſuch ſort  
that he cowlde neither flie, nor defende him-  
ſelfe, in what plight trowe yee was the harte of  
this bleſſed yonge man, when he ſawe himſelfe  
in ſo narrowe a ſtraye? And ſurelie in farre  
greater perplexitie is the ſoule of the wicked  
man at this dreadfull hower: becauſe he can  
tourne his eies on no ſyde, where he ſhall not  
ſee occaſions of great terrour, and feare. If he  
looke vpwarde, he ſeeth the terrible ſworde of  
the iuſtice of almightie God threateninge him:  
If he looke downwarde, he ſeeth the graue opene  
euer gapinge, and tarienge for him: If he looke  
within himſelfe, he ſeeth his owne conſcience  
gnawinge, and bytinge him: If he looke about  
him, there be Angels, and deuils, on both ſides  
of him, watchinge and expectinge the ende of  
the ſentence, whether of them ſhall haue the  
praieſe: If he looke backwarde, he ſeeth his do-  
lefull wyfe, his littell yonge children, his poore  
ſeruantes, his kinsfolke, his freindes, his com-  
panions, his acquaintance, his houſe, his landes,  
and

and the goodes of this lyfe to remaine all behinde, and are not able to succoure him in this his great distresse: forsomuch as he must depart all alone out of this lyfe, and they all must remaine still here. To conclude, if after all this he take a vewe of him selfe, and consider what he is inwardelie, he shalbe wonderfully amased, and afraide to see himselfe in such a dangerous and terrible state: insomuch as if it were possible, he woulde flie awaie euen from himselfe. Nowe alas, to depart from the bodie is a thinge intollerable: To continewe still therein is a thinge impossible: And to differre his departure anie longer will not be graunted. All the time past seemeth vnto him but as a blast of wynde: and that which is to come appeareth (as it is in deede) infinite. Now

what shall the miserable soule doe  
beinge thus compassed and  
enuironed about with so  
manie straites? O how  
fonde and blynde are  
the sonnes of A-  
dam, that wil not  
prouide in ti-  
me for this  
terrible  
passa-  
ge?

## A black and white engraving depicting a public execution scene. In the center, a man is being executed by guillotine. A crowd of people, including soldiers and civilians, surrounds the scene. In the background, there is a large building with arched windows and a clock tower with multiple bells.

*Manus aſto indicat, ſc. omnia oris et tunc, ubi huius, et tibi  
 huius. Eccl. 38. 23. Quia qui ſunt adducti deus in iudicio  
 cum per omnia errata ſua loquuntur, non habent ſc. Eccl. 38. 24.*

## §. VII.

**L**AST of all, when this great conflict is ended, the soule is violently taken awaie from the bodie, and departeth from her auncient habitation, the bodie remayninge vtterly spoyled of all the beawtie, and qualities it had.

Now let vs consider what lotte each one  
of theſe two partes muſt haue. Firſt conſider,

in what case the bodie is, after the sowle is departed out of ir. What thinge is more esteimed than the bodie of a prince whiles he is a liue? And what thinge is more contemptible, and more vyle, than the verie same bodie when it is dead? Where is then that former princely maiestie become? Where is that royall behaviour, and glorious magnificence? Where is that highe authoritie, and soueraintie? Where is that terroure, and feare, at the beholdinge of his presence? Where is that cappinge, and kneelinge, and speakinge vnto him with such reuerence, and subiection? How quicklie is all this gaye pompe vtterly ouerthrowen, and come to nothinge, as if it had bene but a mere dreame, or a plaie on a stage, that is dispatched in an howre?

In what case the bodie is, after the sowle is departed out of it.

Then out of hande the wyndinge sheete is provided, and brought forth, which is the richest iewell he maie take with him out of this lyfe. And this is the greatest recompence that the richest man in this worlde shall haue of all his goodes at that hower. I w<sup>is</sup>he this pointe were well considered by euerie courteous man, and by those that make cheir money their God, whose blindnes and follie the Prophet reprehendeth in theise wordes: *Be not afraide when a man waxeth riche, and when thou seest the glorie of his house verie much multiplied, and increased: for when he dieth he shall not carie his goodes a waye with him, neither shall his glorie goe do wne with him.*

The richest man in this worlde shall haue no more with him, of all his gooddes at the hower of his death, but onelie a wyndinge sheete. Psal. 48.17. 18.

*Meditation for*

Of the buriall of the bodye.

Then doe they make a hole in the earthe of seuen or eight foote longe, (and no longer though it be for Alexander the great, whom the whole worlde coulde not holde) and with that smalle rowme onelie must his bodie be contente. There they appoint him his howse for euer: There he taketh vp his perpetuall lodginge vntill the last daye of generall Iudgment, in companie with other dead bodies: There the wormes crawle out to geue him his interteinment: To be short, there they let him downe in a poore white sheete, his face beinge couered with a napkin, and his handes and feete fast bownde: which trowlie needeth not, for he is then suer enough for breakinge out of prison, neither shall he be able to defende himselfe against anie man. There the earthe receyueth him into her lappe: There the bones of dead men kisse, and welcome him: There the dust of his auncesters embraceth him, and inuie him to that table, and howse, which is appoynted for all men liuinge. And the last honour that the worlde can doe vnto him at that time, is to cast a litle earth vpon him, and to couer him well therewith, that the people maie not feele his stinckinge sauour, ad beholde his dishonour. And the greatest pleasure that his verie deare and spetiall friendes can doe then vnto him (besides prayinge for his fowle,) is to honour him with castinge a handfull of earthe vpon him. And therefore the faithfull people are wont to vse this ceremonie

to-

towards the dead, that almightie. God maye dispose others to doe the same vnto them, whē they shalbe in the like case. Now what greater confession and acknowledging of our miserie can we diuise, than to see how men doe preuent before hande that they may not want after their death so smalle a benefite as this is? O greidie couetousenes of the lyuinge, and great pouertie of the dead! Why shoulde a man desire and gape after so manie thinges for this presente lyfe, beinge so shorte as it is, seinge so litle will content him at the howre of his death?

Then the graue maker taketh the spade, and pykeaxe into his hande, and beginneth to tumble downe bones vpon bones, and to tread downe the earth verie harde vpon him. Inso-much that the fairest face in all the worlde, the best trimmed, and most charily kepte from wynde, and sonne, shall lye there, and be stamped vpon by the rude graue maker, who will not sticke to laie him on the face, and rappe him on the sculle, yea and to batter downe his eies and nose flatte to his face, that they maie lye well and euen with the earth. And the fyne dapperde gentleman who whiles he liued might in no wise abide the wynde to blowe vpon him, no nor so much as a litle heare or moore to falle vpon his garmentes, but in all hast it must be bruffhed of with great curiositie, here they laie and hurle vpon him a donghill of filthines, and dirte. And that sweete



*Meditation for*

mynion gentleman also that was wont forth to goe perfumed with Amber, and other odoriferous smelles, must be contented here to lye couered all ouer with earthē, and fowle crawlinge wormes, and maggottes. This is the ende of all the gaie braueries, and of all the pompe, and glorie of the worlde.

In this plight doe all his freindes nowe leaue him, lyenge in that strait lodginge, in that earthē of obliuion, and in that darcke prison, where he shall remaine accompanied with perpetuall solitarines vntill the generall daye of Iudgment. O worlde what is become of thy glorie? O yee my howses, landes, and riches, where is your power? O my wyfe, my children, my freindes, and kinsfolke, where haue ye now left me? How happeneth it, that yee my olde freindes and companions doe so quickly forsake me, and leaue me here in the earthē thus solitarie alone? How chaunceth it, that the wheele of my so great prosperitie and felicitie is so quickly ouerturned, and defaced? They that sawe Quene Iezabell when she was (by the iust iudgement of God) eaten with dogges, when they sawe that there remained nothinge els of her bewtie, but onelie her scul-  
le, and the extreme partes of her feete, and handes, those (I saie) that had knowen her before in so greate flourishinge and royall estate, and sawe her at that time in such a miserable plight, wonderinge at that so great alteration, and chaunge, demaunded, and saied:

4. Reg. 9.

*Hec-*

*Hecce est illa Iezabel? Is this that Iezabell? And* 4. Reg. 9. 37.

as manie as passed by that waie, and behelde her thus eaten with dogges, repeted the same exclamation, merueylinge at so great a chaunge, and saied: *Is this that Iezabell?* Is this that great Quene, and Ladie of Israëll? Is this she that was so mightie, that she vsurped and seased the landes and goodes of her subiectes, by sheedinge of their bloude? Is death able to bringe the mightie and puissaunte Princes to such a base, and miserable calamitie?

Now therefore my deare brother goe downe I praie thee with thy spirit into the graues and Sepulchers of such Princes, and great noble personages, as thou hast either harde of, or knowen in this worlde: and consider what a horrible and deformed forme of their bodies is there to be seene. And thou shalt see, that thou hast good cause to make the like exclamation, and to vse the same wordes, and saie: *Is this that Iezabell? Is this that amiable face,* which I knewe so faire, and liuelie? Are these those eies, that were so cleare, and brighte to beholde? Is this that pleasaunt rowlinge tongue, that talked so eloquently, and made such goodlie discourses? Is this that fyne and neyre bodie, that was so trimlie pollished, and adorned? Is this the ende of the maiestie of Princes scepters, and roiall crownes? Is this the ende of the glorie of the worlde? O how often times (saieith a Wise man) hath it bene my

*Meditation for*

chaunce to enter into the sepulchres of some dead bodies, where wonderinge or rather beinge greatlie astonied at the sight that I sawe, I fixed mine eies aduisedlie vpon the shape of the dead corps: I sette the bones in order, I ioyned the handes together, and sette the lippes in their proper places, and spake thus secretlie to my selfe. Beholde these feete, that haue trauayled such crooked pathes, and waies: These handes also, that haue committed so manie wicked actes: These eies, that haue behelde so manie vanities: This mouth, that hath eaten and deuoured so manie delicate, and superfluous meates. Beholde this sculle of his head that hath built so manie vaine castels, and towers in the aier: This dust, and filthie skinne for whose pleasure and delight he hath committed so many sinnes, and wickednes: and for which cause the soule of this bodie doth and shall perhappes suffer cuerlastinge horrible tormentes in hell fier. This done, I departed out of that place wholly astonied, and amased: and meitinge with certain persons both men, and women, yonge and olde, I behelde them likewise, and considered, that both they and I shoulde shorrelie appeare in the like vglie forme, and sieme as vyle, and lothsome to beholde, as those dead bodies are now presentlie. Wherefore what a sonde wicked wretche am I, to liue in suche wise as I doe? To what ende is my purchasinge, and heapinge together of lades, and riches, and my buildinge of such sumptuous  
how-

howses, seinge I shall shortly be here so poore and naked? To what ende are my gaie braueries, and gorgious ornamentes in my apparell, and furniture of hows holde stuffe: seinge I shall shortly be here so filthie, and lothsome to beholde? To what ende are my delicate dishes, my sugered sawces, and deyntie fare, seinge I shall shortly be here meate for the wormes and maggottes of the earthe?

*Of the waie, that the sowle taketh after it is departed out of the bodie: And of the dreadfull iudgment, and sentence, that shalbe geuen vpon it at that time.*

§. VIII.

**L**ET vs now leaue the bodie lying thus buried in the graue, and let vs see what waie the sowle taketh through the that newe worlde, which is as it were an other hemispherie, where it findeth a new heauen, a newe earthe, an other kinde of lyfe, and an other maner of ynderstandinge, and knowledge. The sowle then after it is departed out of the bodie entereth into this newe region, where those that by liuinge neuer entered: a place full of feare, and terroure, and of shadowes of death. But now what shall this new straunger doe in this so straunge a countrey, vnlesse it be so, that he hath deserved in this lyfe to haue the garde and defence

Note, that there be two iudgements: one is at the hower of death, which is called the particular iudgement: And the other is at doomesdaye, which shalbe the vniuersall

*Meditation for*

iudgmente  
of all man-  
kinde to-  
gether.  
S. Bernar-  
de.

of Angells for this time. O my fowle (saierth S. Bernarde) what a terrible daie shal that be, when thou shalt enter all alone into that vnknown region, where those hellishe monsters that are so horrible and vglie to beholde, shall encounter and assault thee in the waie? Who will then take thy part? Who will then defende thee? Who will then deliuer thee from those rampinge lions, which beinge raginge madde for hunger, do lie there in waite to deuour thee?

At the ho-  
wer of  
deathe the  
fowle must  
rendre a  
particular  
accomp'te  
vnto al-  
mightie  
God of all  
things: and  
then it  
shalbe iud-  
ged what  
it shall beco-  
me of her  
for euer-  
more: and  
this is ter-  
med her  
particular  
iudgemēt.  
*Math. 12. 36.*  
*1. Peter. 4. 18.*

Vndoubtedlie this is a verie fearfull waie, but the iudgment that shall then so solemnlie be geuen, is farre more terrible. Who is able to declare, how strait the decision of this particular iudgement shalbe? How righteous the iudge? How busie, and solicitous the deuills our accusers? How fewe intercessors on our syde? What a particuler examination shalbe made of euerie point of our accomp'te? And what a longe proces shalbe drawn of all our whole lyfe? And as our Sauour affirmeth: *We must then render an accomp'te of euerie idell worde.* Wherefore, *if the iust man* (as S. Peter saierth) *shal hardly be saued, where shall the sinner and wicked man shewe them selues?* It is a thinge trulierie verie worthie to be noted, that whereas a man woulde thinke that those thinges that we haue most loued, and for which we haue taken most paines, shoulde most helpe vs in this greate distres, it falleth out quite contrarie. For they shall not onely not helpe vs, but also  
be

be an occasion at that tyme of more paine and  
 griefe vnto vs. The thinge that Absolō loued, and  
 esteemed aboue all thinges, was his goodlie  
 heare of his head. And that verie heare al-  
 mightie God ordeined by his iust iudgement  
 to be the cause of his death. Now the verie  
 same iudgement is prepared for all wicked  
 persons at that howre: that those thinges that  
 euerie man most loued in this lyfe, and for  
 which he committed most haynous offences  
 against almightie God, the verie same thinges  
 shall make his accompt more doutfull, and  
 be occasion of greater torment vnto him. There  
 shall our children whom we sought to en-  
 riche, not passinge whether it were by right or  
 wronge accuse vs. There shall the naughtie  
 harlotte (for whose wanton loue we haue bro-  
 ken the lawes and commaundementes of al-  
 mightie God,) pleade against vs. There shall  
 our landes, our goodes, our offices, our digni-  
 ties, our pleasures, and delightes, (which were  
 our idolles) be our hangmen, and tormente vs  
 most cruellie. There shall almightie God geue  
 iudgement vpon all the gods of Egipt, ordey-  
 ning the matter in such sorte, that those verie  
 thinges wherein we haue put all our glorie,  
 shall at that tyme be the cause of our ruine.

Now if the seueritie of the dreadfull senten-  
 ce of almightie God be answerable to our sin-  
 nes, who shall be able to abyde it? One of those  
 auncient holie farthers that liued in the wilder-  
 nes was wont to saie, that of thre thinges he

2. Reg. 74.  
 1. Reg. 18.

The thinges that we  
 loue most  
 in this lyfe,  
 shall make  
 our accom-  
 pre more  
 doutfull,  
 and be  
 greater  
 greife vnto  
 vs at the  
 hower of  
 our deathe.

*Meditation for*

- I. liued continually in greate feare. The first was,
- II. when his soule shoulde departe out of his bodie. The seconde, when it shoulde be presented before the iudgment seat of almightie
- III. God. The thirde, when the sentence of his cause shoulde be geuen and pronounced. But now (which is most terrible of all) what if almightie God shall geue this most terrible sentence against thee, that thou shalt be damned for euer and euer to the horrible tormentes of hell fier, there to continewe infinite millions of yeares, and worlde without ende? In what a terrible strait shalt thou then be? What sorowe? What greife? What anguifhe shalt thou then fee? Again, what ioye, and triumphes, will the deuills thyne enemies make at that tyme? Then shall that sentence of the Prophet be fulfilled: sayeing: *All thine enemies shall open their mouthes upon thee, they shall laughe thee to scorne, and gnashe their teath at thee, and saie: We will deuour him: this is the daie we haue so longe looked for, we haue found him, we haue espied him.*

*Jerem. Lam.  
2. vers. 16.*

*Psalm. 12.*

But thou o sweite Iesus, *Illuminat the eyes of my soule (I beseeche thee) that I sleipe not in death, that myne enemy maie neuer saie: I haue preuailed against him. Amen.*

THVRS.



Thursdaie nighte.  
THVRSDAIE  
NIGHTE.

207

OF THE GENERALL DAYE  
OF IYDGEMENT.



THIS DAIE (WHEN THOV  
HAST MADE THE SIGNE OF  
the Crosse, and prepared thy selfe hereunto,) thou  
hast to meditate upon the daie of the generall iud-  
gement, that by meanes of this consideration those  
two principall effectes maye be stirred up in thy  
soule, which euerie faithfull Christian ought to  
haue, to wit: the feare of God, and the abhorringe  
of sinne.



*Meditation for*

Of the  
dreadful-  
nes and  
terror  
of the ge-  
nerall iud-  
gemente.



CONSIDER first what a terrible daie that shalbe, in which the causes of all the children of Adam shalbe througlic examyned, the proces of all our liues diligently perused, and a generall definitiue sentence geuen what shal become of vs all for euermore.

*Soph. i. 15.*

I I.  
Of the  
dreadfull  
signes that  
shall goe  
before the  
generall  
daie of iud-  
gemente.

That daie shall comprise in it all the daies of all the ages, and times, both present, past, and to come. For vpon that daie the worlde shall redre an accompte of all these times. And then shall almightie God power out the anger, and indignation, which he hath gathered together in all ages. How violentlie shall the maine floude of gods wrathe, and indignation breake out at that daie, which conteineth in it so manie floudes of anger, and wrathe, as there haue bene sinnes committed since the beginninge of the worlde vntill that daie. And therefore the Prophet had good cause to saie: *That daie shalbe a daie of anger: a daie of calamitie, and miserie: a daie of obscuritie, and darckenes: a daie of cloudes, and tempestuous stormes: a daie of the trompette, and alarom against the stronge cities, and against the highe towvers.*

Secondly, consider what fearefull and terrible signes shall goe before this daie. For (as our Sauour saith,) Before the comminge of this daie, there shalbe signes in the Sonne, in the Moone, and in the Sterres, and in all creatures both of heauen, and earthe. For they shall all haue as it were a certayne feelinge and vnder-

vnderstandinge of their ende, before they come to their ende in deede. And shall tremble, and quake, and beginne to falle before they falle in deede. But as for men they shall (saith he) goe vp and downe drie, and withered, in great anguifhe, and feare of death, hearinge the terrible rorings of the Sea, and seinge the great outrageous stormes, and tempestes, that shall then be stirringe. And by those dreadfull signes they shall coniecture what great calamities and miseries are threatened to the worlde. And in this wise shall they goe wholly amased, and astonied: their faces pale, and wāne: theyr hartes dead before deathe come: and as persons condemned before the sentence be geuen. For they shall measure the perilles and daungers to come, by the greate feare and terrour they be presentelic in. And euerie one shalbe so throughlie occupied with his owne affaires, that none shall thinke of others: no not so much as the father of the sonne, or the sonne of the father. No man shall haue to doe for anie other man: because no man shalbe sufficient for himselfe alone. The Sibilles doe affirme, that at that time the beastes shall goe bellowinge and roringe throughe the feildes, and cities: and that the trees shall sweate bloude: and that the Sea shall cast vp the fiffhes on the drie grounde. But if this seeme incredible to anie man, let him consider that there is much more spoken in the gospell. For it is a greater matter for men to be dried vp, than for the

Luc. 21. 25.

Luc. 21. 26.

Luc. 21.

*Meditation for*

sea to be dried vp. And it is a greater matter that the vertues of the heauens shoulde be moued, than that all creatures in the earthe shoulde be altered.

III.  
Of the cō-  
minge of  
the floude  
of fier  
before the  
Iudge, and  
of the  
dreadfull  
sownde of  
the trom-  
pette at the  
generall  
Iudgment.  
*Nahum. I.*

Thirdlie, consider that vniuersall floude of fier, that shall come before the iudge, and that dreadfull sownde of the trompette, which the Archangell shall blowe, to sommon and calle all the generatiōs of the worlde to assemble together in one place, and to be present at their generall and vniuersall iudgemente. And aboue all this, consider with what a dreadfull maiestie the Iudge shall come. Whose cominge is described by the Prophet Nahum in these wordes : Our Lorde shall come like a tempest, and furious whyrlewinde, and the clowdes are the dust of his feete. He shal take indignation against the Sea, and it shall waxe drie, and all the riuers of the earthe shalbe dried vp. The hill Basan, and Carmelus, shalbe withered, and the floure of the mounte Libanus shall fade and falle awaye. The mountaines shall quake before him, and the hilles shall melte: The earthe shall tremble at his presence, and the worlde and all the inhabitants thereof. Who shall stande before the face of his indignation? And who shall abide the fearcenes of his furie? His wrathe shalbe poured out like a fire, and the verie rockes shall become dust before him.

IIII.  
Of the  
straite ac-  
compte

After this, consider what a strait accompte shalbe there required of euerie man. *Verelie*  
(saith

(saith Iob) *no man can be iustified, if he be compared with almightie God, and if he contende with him in iudgment, of a thousande thinges that he shall charge him withall, he shall not be able to answer vnto one.* Now then what shall euerie wicked

that shall then be required of euerie mā.  
Iob. 4.  
Iob. 31.

person thinke at that tyme when almightie God shall enter with him in this examination, and shall there within his owne cōsciēce saie thus vnto him: Come hither thou wicked and naughty man. What hast thou seene in me, that thou shouldest thus despise me, and goe to myne enemies syde? I haue raised thee from the dust of the earthe, and created thee after myne owne image, and likenes. I haue geuen thee vertue, and strengthe, wherewith thou mightest haue obtained my glorie. But thou despisinge the benefites and commaundementes of lyfe, which I haue geuen thee, wouldest rather followe the lies of the deceiuer, than the holesome counsell of thy Lorde and creator. To deliuer thee from this foule falle I went downe from heauen into earth, where I suffered the greast paynes, tormentes, and reproches, that euer were suffered in the worlde. For thee haue I fasted: for thee haue I traueyled from place to place: for thee haue I watched, laboured, and sweate droppes of bloude: for thee haue I suffered persecutions, scourginges, blasphemies, reproches, buffettings, dishonours, tormentes, and euen deathe it selfe vpon the crosse. To be shorte, for thee I was borne in much pouertie: for thee I liued in

How almightie God shall then accuse the wicked within their owne consciences.

*Meditation for*

great paine: for thee I died with intollerable tormentes, and greifes. Witnes hereof are this crosse, and nailes, which thou here now seest: Witnes hereof are these woundes both of my handes, and feete, which are here to be seene in my bodie: Witnes hereof are heauen and earthe, before whom I suffered: Witnes hereof are the sonne, and moone, which were eclipsed at the same howre. Now what hast thou done with this thy fowle, which I with the shee- ding of myne owne bloude purchased to be mine? In whose seruice hast thou employed that which I bought so dearly? O foolish he wicked and adulterous generation, why wouldest thou rather serue thy enemy with paine, than me thy creator, and redeemer, with ioye? Be yee astonied (ô ye heauens) at this straunge case, and let your gates falle downe at the straungnes hereof. For two abominations hath my people committed: They haue forsaken me, that am the fountaine of liuely water, and refused me for an other Barrabas. I called yow verie oftentimes, and ye woulde not answere me. I knocked at your gates, and ye woulde not awake. I stretched out my handes on the crosse, and ye woulde not beholde them. Ye haue despised my counsels, with all my promises, and threatninges. Wherefore speake ye now ô ye Angels: be you iudges betwene me, and my viniarde: what coulde I haue done more for it, than I haue done?

Now what answere can the wicked make here-

hereunto? Such as be scoffers at holie and diuine things? Such as be mockers of vertue? Such as be despisers of simplicitie? Such as make more accompte of the lawes and statutes of the worlde, than of the lawes of almighty God? Such as haue bene deaffe to heare the callinges of God: vn sensible to vnderstande his inspirations: rebellious against his commaundementes: obdurate and vnthankfull for all his chastisementes, and benefites? What can they saie? What answere will those persons make, that haue liued in such sorte, as if they had beleueed that there were no God? And such as haue made none accompte of anie other lawe but onely how to procure their owne worldly interest and commoditie? What will ye doe (saith the Prophet Esaie) in the daie of the visitation, and calamitie, that shall come vpon you from asfarre? Vnto whom will ye flye for succour and helpe? What shall the glorie and aboundance of y our landes and riches at that tyme auaille you, but that yee maie be caried awaye prisoners into hell, and there falle emonge the deade?

After all this, consider the terrible sentence, which the Iudge shall thunder out against the wicked: And that dreadfull sayeing, which shall make the eares of all that shall heare it to glowe and tingle. His lippes (saith the Prophet Esaie) are full of indignation, and his tongue is like a consuming fier. What fier shall burne so hoat, as those wordes: *Depart from me*

Let the wicked prouide what answer to make here vnto, now whiles they haue tyme in this worlde.

Esa. 10.

V.  
Of the terrible sentence that the iudge shall then giue against all the wicked.  
Esa. 30.

*Meditation for*

*Math. 25.* *ye cursed into the euerlastinge fier.* This is the most terrible saycinge that can be saied to a creature. For by this departure and separation is vnderstode the paine which the diuines calle Penam damni: that is the losse of all losses. Which is a yniuersall spoile of all thinges, and a depriuation of that cheiffest goodnes (to witt of almightie God) in whom all good thinges doe consist. Now whither shall those cursed wicked persons goe ô Lorde, that shall depart from thee? In what hauen shall they arriue? What master shall they serue? Whosoeuer they be that shall depart from thee, shalbe written in earthe, because they haue forsaken the vaine ad springe of the water of lyfe, which is almightie God. The greatest punnishment that the Romaines vsed to put a Citizen vnto for certein greiuous offences, was to bannishe him out of the noble cittie of Rome, and to cōfine him into some Ilande aparte emonge some Barbarous natiō. Now if it were thought so great a punnishment to be bannished out of the cittie of Rome, what a punnishment shall this be, to be bannished out of the companie of almightie God, and of all his electe? Yea, and to be bannished for euer and euer into the companie of Satan, and of those Barbarous helhowndes.

*Math. 25.*

*Depart from me (saith Christ) ye cursed: As if he shoulde saie: I haue inuited you with my blessinge, and ye would not come, now therefore take ye my curse to your despite. The*

*Wic-*



*Wicked man, (saith the Prophet) loued maledictiō, Psal. 108. 18. and it came vpon him, and he refused the blessing, (that almightie God offered vnto him,) and therefore it shalbe kept farre enoughe from him. Our Sauour Christ cursed the figtree, and immediate not onelie the leaues, but euen also the bodie, and routes of the tree withered awaie, so as it neuer brought frute anie more. In like manner shall those miserable damned persons be accursed and vtterlie depriued of all hope of saluation, and of all frute, and merite for euermore.*

But whither doest thou sende them o Lorde? Vnto euerlastinge fyer. O what a bedde is this for delicate, and tender persons? *Which of* Esa. 33. 14. *you (saith the Prophet) is able to dwell in the burninge fyer? Which of you is able to conserue in the euerlastinge flames? What greater curse and malediction can there be than this? What calamitie, what sentence, what aduersitie, maie be compared with the onely shadowe of this? This is that terrible and fearfull* Esa. 34. *fier, which the Prophet Esaie setteth forth in these wordes: The streames thereof shalbe turned into meltinge pitche, and the dust of the earthe into sulphure, and brimstone, and the verie earthe of it shalbe whollie burninge pitche. It shall not be quenched nighte, nor daie: The smooke of it shall goe vp euermore. It shall be desolat from generation to generation. No man shall euer passe throughe it.*



*Meditation for*  
**THE FOVRTH TREATISE.**  
 OF THE CONSIDERATION OF  
 the generall daie of iudgemente: Whe-  
 rein the former meditation is de-  
 clared more at large.

*Ecclef. 1. 13.*

*Ecclef. 25. 13.*

The feare  
 of God is  
 the begin-  
 nyng of  
 the loue of  
 God.

S. Bernar-  
 de.



**G**R E A T are the effectes vndoubted-  
 lie which the feare of God worketh  
 in the soule. *Who so feareth God* (saith  
*Ecclesiasticus*) *it shall goe well with*  
*him at his last ende, and on the daie of his death he*  
*shall be blessed.* And in an other place he saith:  
*How great is that man, that hath attained vnto Wi-*  
*sedome, and knowledge, but be he neuer so great, he is*  
*no greater than he that feareth God. For the feare of*  
*God hath placed his seate aboue all thinges. Blessed is*  
*that man, to Whom it is geuen to feare our Lorde. He*  
*that hath this feare, with Whom shall we compare*  
*him? For the feare of God is the beginnynge of his loue.*  
 All these be the wordes of Ecclesiasticus. Whe-  
 reby it appeareth plainly, that the feare of God  
 is the beginnynge of all goodnes, (sithence it is  
 the beginnynge of his loue.) And it is not onely  
 the beginnynge, but also the keie, and preser-  
 uation of all good thinges. As S. Bernarde wit-  
 nessed, sayeing: *I knowe this for a most certaine*  
*truth, that there is no thinge of so great force and ef-*  
*ficacie to kepe vs in the grace of God, as to liue at all*  
*times in the feare of him, and to eschewe alwaies all*  
*maner of proude and presumptuous thoughts.*

Now to obtaine this so pretious a Iewell, it  
 auayleth very muche to occupie our minde in  
 the

the consideratiō and continuall remēbrance of the iudgemēte of almightie God, and aboue all other thinges, in the cōsideratiō of that supreme and final general iudgemēt, that shalbe geue in the ende of the worlde. This iudgement is the most dreadfull thinge, of all that the holie scriptures declare vnto vs. For the thinges that are there signified vnto vs of this daie are so terrible, that were it not that almightie God himselfe reported them, they woulde seime altogether incredible. And therefore our Saujour after he had preached, and set out certaine of the to his disciples, the grearnes of the was such, that they seemed to exceide the cōmon credulitie, and faith of men, in regarde whereof he ended the matter with this affirmatiō, sayeing: *Verily, verily, I saie vnto you, that the worlde shall not ende before all these thinges be fulfilled. For heauen and earthe shall faile, but my worde shall neuer faile.*

The consideration and continuall remembrance of the iudgements of almightie God, will helpe vs to obtaine the feare of God.

Marc. 13.

It is written in the Actes of the Apostles, that when S. Paule preached before the president of Iudea of the terrible thinges of this daie, the same president beganne to tremble, and quake, at the wordes which the Apostle spake, notwithstanding that he was an infidell, and had no beleefe at all in this misterie. Whereby it maie appeare, what terrible thinges those were, that the Apostle then spake of, sith the onelie sownde of them was able to cause such a great feare and trembling in a man that did not beleue them. Now the Christian that belieueth them, and holderth them for a

Act. 14.

*Meditation for*

matter of faith, what a liuelie sense and feelinge shoulde he haue in these thinges, when he heareth, readeth, or considereth them?

And let no man thinke to excuse him selfe, pretendinge innocencie, and sayeing, that these threatninges are not spoken vnto him, but to vniust and wicked persons. For S. Ierome was a iust man, and yet for all that he saide: *That so often as he remembred the daie of iudgment, both his hart and bodie trembled for verie feare.* The Prophet Dauid also was a iust man, yea, he was a man accordinge to Gods owne hart, and yet for all this he had so great a feare of the accompt of this daie, that he saide in a certain Psalme: *O Lorde enter not into iudgmente With thy seruant, for in thy sight no man lyuinge shalbe iustified.* The holie man Iob likewise was a most innocent, and iust man, and yet for all that he liued in such exceedinge feare all the daies of his lyfe, that he reporteth thus of himselfe, and saieth: *Like as he that saileth in the middes of a stormye tempest is in great feare When he seeth the furious raginge waues comminge vpon him: euen so haue I trembled alwaies before the maiestie of almightie God, and my feare hath bene so passinge great, that I was not able to abide the heauie burthen thereof.* But aboute all these, the Apostle S. Paule was a verie iust man, and yet for all that he saide thus of himselfe: *I feele no remorse of conscience of any thinge that I haue done amisse, and yet I accompte not my selfe safe, and secure, forsomuche as our Lorde is he that shalbe my iudge.*

As

As if he had sayed in expresse wordes: Manie times it maie happen, that in our owne sight we finde our selues to be without blemish in our workes, and yet in the sight of almightie God we be farre otherwise. For that which lieth hidden from the eies of men, is not hidde from the eies of almightie God. Vnto a rude and vnskilfull painter the worke that he hath drawen seemeth to be verie perfect: but a conninge and skilfull painter will finde manie defectes worthie to be noted in it. Now how farre greater defectes and imperfections shall the most highe goodnes and wisdom of almightie God finde in a creature so euill inclined as man is: *Who (as Iob saith) drincketh sinne, and iniquitie, as it were Water.* Iob. 15. 16. Againe, if the swoorde of almightie God did finde so much to be pared of in heauen, how much more shall it finde in earthe, which bringeth forth the nothinge els but brambles, and bryers? And who is he that hath all the corners of his soule so pure, and cleane, but that he shall haue neide to saie with the Prophet: *Ab occultis meis munda me Domine: Cleanse me o Lorde from my secreete synnes.* Psal. 18. 13.

Wherefore it behoueth all men to liue in greate feare and dreade of this daye of iudgemente, be their lyfe neuer so iust: seinge the daie is so dreadfull, our lyfe so faultie, and the Iudge so iust: and aboue all, seinge his iudgements be so secreete, and profounde, that no man knowethe what lorte shall falle vnto him.

*Meditation for*

*Math. 24. 40.* But (as our sauiour saith :) *Two shalbe in the feilde, the one shalbe taken, and th'other forsaken:*

Note here against the presumptuous securitie and assurance of saluatiō rawght by the Here-ticks.

*Two in one bedde, the one shalbe taken, and th'other forsaken: Two grindinge in one mille, the one shalbe taken, and th'other forsaken.* In which wordes we be geuen to vnderstande, that of such persons as are all of one same state, and maner of lyfe, some shalbe caried vp to heauen, and some throwen downe into the bottomles pitt of hell; insomuch as by this and manie other places of the holic scriptures it playnlie appeareth, that no man can accompte him selfe secure, and assured to be saued, so long as he liueth in this frayle and transitorie lyfe.

*Psal. 18. vers. 13. 14.*  
*Eccles. 9. 1.*  
*Eccles. 12. 14.* *Eccles. 5. 5.* *Iob. 31. 14. 23.* *Daniell. 4. 24.* *Math. 12. 36.*  
*Math. 19. 17.* *Ioan. 8. 31.* *Ioan. 15. 7. 14.* *Rom. 2. 13.* *Rom. 8. 17.*  
*1. Cor. 4. 4.* *1. Cor. 9. 17.* *1. Cor. 10. 12.* *1. Cor. 13. 2. 13.* *2. Cor. 5. 10. 11.*  
*Galat. 5. 24.* *Philip. 2. 12.* *Iac. 2. 14. 17. 24.* *1. Pet. 1. 16.* *1. Pet. 2. 21.*  
*2. Pet. 1. 10.* *1. Ioan. 2. 3. 5. 6.* *1. Ioan. 3. 7. 24.* *1. Ioan. 4. 12.* *1. Ioan. 5. 3.*  
*Apo. 3. 11.* *Apo. 14. 7.*

*How rigorous the daie of Iudgement shalbe.*

§. 1.

**C**O cōsider wel of the greatnes of this iudgement, thou must first presuppose, that there is no tonge in the worlde able to expresse the least parte of the troubles, that shalbe vpon this daie.

And therefore the Prophet Ioell beinge desirous

desirous to speake of the greatnes thereof, fownde his wittes and senses so weake, and confounded, that he beganne to stutte and stammer like a childe, and to saie, A! a! a! what a daie shall that be! The like maner of speache vsed the Prophet Ieremie, when almightie God woulde sende him to preach: to signifie that he was an infante, and altogether vnable to discharge so great an embassie, as he was appointed by almightie God to doe. And the same maner doth the Prophet Ioel vse euen at this time, to geue vs to vnderstande, that there is no tonge in the worlde, that will not stutte and stammer like a childe, when it shall goe about to signifie what thinges shall happen vpon this dreadfull daie.

*Ioel. I. 15.**Ierem. I. 6.*

Vpon this daie almightie God will reduce all such filthines as the wicked haue caused in the worlde through their wicked workes, to his first dewe forme, and comelines. And as their filthie and wicked actes haue bene manie, and great; euen so must the purifyenge of them be proportionable to the actes committed. And so shall the worlde be so much bewtified by the punishment of the wicked, as it hath bene defiled and disfigured throughe their offences. When a man hath by reason of some great falle put his arme out of ioynte, the more it is out of iointe, the more grieve and paine must he afterwarde abide, before it can be set in iointe againe, and brought to his due proper place. Now whereas the wicked

*Meditation for*

haue disordered all thinges in this worlde, and set them out of iointe, and wrenched them out of their naturall places, when that heavenly reformer shall come to restore the worlde by punnishment of so manie disorders, how great shall the punnishment be, where so manie and so great disorders haue bene?

*Joel. 1. 15.*  
why the  
daye of  
iudgement  
is called  
the daye of  
our Lorde.

There be  
but two  
dayes, the  
one is the  
daye of our  
Lorde: and  
the other  
is the daye  
of men.  
*2. Paral. 18.*

This dreadfull daie is called not onely the daie of Anger, but also the daie of our Lorde, as the Prophet Joel rearmeth it. Geauinge vs thereby to vnderstāde, that all other daies haue bene the daies of men, in which they haue fulfilled their owne willes against the wil of god, but this daie is called the daie of our Lorde, because vpon this daie our Lorde will doe his will against the will of men. Thou doest now sweare, and forswear, and blaspheme, and almightie God in this meane while holdeth his peace, and sayeth nothinge vnto it: but be thou well assured the daie shall come when almightie God will breake of his lōge silence of so manie daies, and of so manie iniuries, and will answere for his owne honour. So that there be no more but two daies in the worlde: the one is the daie of our Lorde, and the other the daie of men. Man whiles his daie endureth maye doe whatsoeuer he listeth, and almightie God will holde his peace, and as it were wincke at all his doinges. Vpon this daie the Kinge Sedechias maie commaunde the Prophet of God to be cast into a well, and breade to be geuen vnto him by vneces. He maie vse and abuse the Prophet at his plea-

pleasure, and at all those iniuries almightie God will holde his peace. But after this daie there will come an other daie, and almightie God will take kinge Sedechias, and depriue him of his kingedome: he will destroie Ierusalem, and bringe kinge Sedechias in fetters before the kinge of Babilon, and there shall all his sonnes and friendes be murdered before his face. There shall he commaunde his eies (which were preserued to see so manie miseries) to be plucked out of his head: which done, he shall cause him to be caried in fetters to Babilon, and confyne him into a prison, there to remaine all the daies of his lyfe. So that as man hath libertie to doe vpon his daie whatsoeuer he listeth, without anie restraint, or impediment at all: euen so will almightie God haue free libertie to doe vpon his daie whatsoeuer his will and pleasure shall be, and no man shall be able to let or disturbe him.

*Of the signes that shall goe before the daie  
of the generall Iudgemente.*

5. 11.



**I**N ALLIE, if thou desire to vnderstande what maner of daie this shall be, consider what signes shall goe before it. For by the signes thou shalt perceiue what the thinge shall be that is signified: as by the eueninge, and Vigile, thou mayste vnderstande what the feast of the daie shall be,



*Meditation for*

*Marc. 13.*

*Math. 24. 7.*

The horrible persecution of Antichrist. The Iewes shall receiue and worship Antichrist for their Messias: as appeareth in, Iohn. 5. vers. 43. and 1. Iohn. 2. vers. 22.

*Math. 24. vers. 21. 22. Marc. 13. vers. 19. 20.*

First of all, when that daie shalbe, no man knoweth: no, nor the Angels in heauen, nor yet the sonne himselte (to reueile it to anie other) but the father onely. Howbeit certaine signes shal goe before it, whereby men maie prognosticate not onely of the nearnes of the daie, but also of the greatnes and dreadfulness thereof. For as our Sauour saith: Before the comming of this daie there shalbe great warres and troubles in the worlde. Nation shall rise against nation, and kingdome against kingdome: And there shalbe great earthquakes in manie places, and pestilence, and famine, and terrible thinges appearing in the aier, and other great signes and wonders.

And (which is more dreadfull than all this) there shall come that great horrible persecution so oftentimes mentioned in the holie Scriptures, which shalbe executed by the most crewell persecutor that euer the Catholike Church hath had, to witt, by Antichrist, who shall impugne the Catholike Church most malitiously, not onely with most crewell warres, and horrible tormentes, but also with apparant and feyned miracles. Consider now therefore with thy selfe (as the blessed holie Pope S. Gregorie saith) What a terrible time that of Antichrist shalbe, when the godlie martir shall offer his bodie to the tormentor: and the tormentor shall worke miracles before his face. To conclude, the tribulation of these daies (as our Sauour saith) shalbe so great, as the like was neuer since the be-

beginninge of the worlde, nor neuer shalbe: in-  
somuche that if almightie God of his great  
mercie did not prouide to shorten these daies,  
all fleas he shoulde not be saued: But for the  
electes sake, the daies (of Antichrist) shalbe  
shortened.

After these signes (as this daie of the gene-  
rall iudgment draweth nearer, and nearer) the-  
re shall appeare other signes more dreadfull  
than these, in the Sonne, in the Moone, and in  
the Sterres. Of which dreadfull signes our Lor-  
de spake by his Prophet Ezechiel, sayeing:  
*I will cause the sterres of heauen to be darkened ouer  
thee, and I will couer the Sonne with a clovde, and  
the Moone shall not shewe fourthe her lighte. And  
I will cause all the lightes of heauen to mourne, and  
lamente ouer thee. And I will sende darcknes ouer all  
the lande.* Now when these great signes and  
alterations shall appeare in the heauens, what  
maie we looke for vpon the earthe, which is  
wholly gouerned by the heauens? We see in a  
common weale, that when the heades that go-  
uerne it are in anie tumulte, all the other mem-  
bers and partes thereof are also in a like tu-  
multe, and vprore, and the whole common-  
weale is tossed and tormoyled with armes, and  
dissention.

Now if all this bodie of the worlde be go-  
uerned by the vertues and influences of the  
heauens, in case both the heauens and this bo-  
die be altered, and out of their naturall order,  
in what ruthfull case the shall all the members

Antichri-  
stes rai-  
gne and  
persecutio  
shall not  
continewe  
but three  
yeres and  
a halfe. as  
appearerh  
in Daniell.  
7. vers. 25.  
Daniell. 12.  
vers. 7. & 11.  
Apoc. 11.  
vers. 2. & 3.  
Apoc. 13.  
vers. 5.  
Ezech. 32.

*Meditation for*

and partes be, that depende of them? The aier shalbe full of lighteninges, whyrlewindes, and blasinge sterres: The earthe shalbe full of wyde yawninge cleiftes, fearfull tremblinges, and quakinges. And these earthquakes ( as it is thought) shalbe so great, and violent, that they shalbe able to ouerthrowe not onely the sumptuous pallaces, highe towers, and stronge Castels, but euen the verie mountaines and rockes them selues shalbe also shaken and ouerwhelmed by them, and quite remoued out of their places. But most of all other elementes the Sea shall at that tyme shewe greatest rage, and furie, and the waues thereof shalbe so highe, and so furious, that it shall seeme that they will vtterlie ouerwhelme all the whole earthe. Such as dwell by the Sea side shalbe in great dread and terror by reason of the great rylinge of waters: and such as dwell further of shalbe wounderfullie afraide of the horrible rorings, and noyces of it, which shalbe so extremelie outragious, that they shalbe hearde manie myles of.

*LUC. 21.*

In what a pittiefull case then I praie you shall men be in these daies? How shall they be astonied, confounded, yea vtterlie bereued of their senses, of their speach, and of their tast of all thinges? Our Sauour saith that at this time the people shalbe in great anguifhe, and distres, and that men shall goe as though they were withered, and dried vp, and had no lyfe in them, by reason of the great feare of those thin-

things that shall happen to the worlde. Then shall they saie one to an other: What meaneth this? What doe these terrible prognostications signifie? What will the worlde at the length bringe forth, that it now swelleth and rageth in such furious wise? What shall the ende be of all these so great tossinges and alterations of all thinges? Now after this sort shall men goe vp and downe fore afraide, and dismaide, their hartes failinge them, and carienge their armes a crosse, and one of them lookinge pittiefullie vpon an other. And they shall be in so great dread, and feare, beholdinge one an other to be so farre chaunged, and disfigured, that euen that alone were enoughe to dismaie the, although there were nothinge els to be feared. All occupations and trades of the worlde shall then cease euerie where: and so shall in like maner all studie, and desire of purchasing, and gayninge. For the greatnes of the feare shall holde mens hartes so thoroughly occupied, that they shall not onely forget these thinges, but they shall also forget euen to eate, and drinke, and to doe suche thinges as are necessarie for the maintenance and sustentation of their liues. Their cheifest care shall be where to seike out sure and safe places to defende them selues from earthquakes, and from the tempesteous stormes of the aier, and from the inundations of the Sea. And so men shall goe to hyde themselves in the caues and dennes of wylde beastes: And the wylde beastes shall seike likewise

*Meditation for*

to saue them selues in the lodgynges and howses of men. And so all thinges shalbe tossed and turmoiled vpside downe, and be full of terror, and confusion. The present calamities shall afflicte them verie sore: but the greate dread and feare of those that are to come shall vexen them worse, because they knowe not what the ende shalbe, of such dolefull and lamentable beginninges. I wate wordes to declare this matter, as it were requisite to be declared. And all that is saied, is much lesse then that, which shalbe in deede. We see euen now by experience when anie outrageous tempest riseth in the Sea, or when anie stormy whirlwinde or earthquake happeneth vpon the lande, how wonderfullie men are dismaide, how they tremble, and be astonied, and how bothe their strength and wittes doe faile them. Now then when the heauen, the earthe, the Sea, and the aier shalbe whollie distempered, and disordered, when in all regions and elementes in the worlde there shalbe peculiere stormes, and tempestes, when the Sonne shall threaten with mourninge, the Moone with bloud, and the Sterres with their fallinges, who shalbe able to eate? Who shalbe able to sleepe? Who shalbe able to take so muche as one minute of rest, beinge compassed on each side with so manie outrageous stormes, and tempestes? O how miserable and vnhappie is the state and condition of the wicked, who are threatened with all these fearefull prognostications? And contrariwise  
how

how blessed is the state of the good, and Godlie, vnto whom all these things are fauours, comfortes, and good tidings of the happy prosperitie so neare at hande approchinge then vnto them? How ioyefully shall they then singe with the Prophet: *God is our refuge, and our strengthe, and therefore we will not feare though the whole earthe be tossed, and tormoyled, and the mountaines be removed, and falle into the bothome of the sea.* Like as you vnderstande (saierh our Sauiour) when the figge tree, and all other trees, beginne to blossome, and to bringe fourth their frute, that then the springe time draweth neare at hande, euen so when ye shall see these things come to passe, then maie ye perceiue, that the kingedome of God is at hande.

*Psalm. 45.*

*Luc. 21. 30.*

31.

Then maie ye open your eies, and lift vp your head, because the daie of your redemption approacheth. How ioyefull shall the good and vertuous then be? How well shall they thinke all their trauels, and labours employed? And contrariwise, how woefull and sorowfull shall the wicked be, and how fore shall they then condemne all the steppes, and waies, of their sinfull liues?

*of the ende of the worlde: and of the resurrection of the dead.*

S. III.

**A**FTER all these signes shall the comming of the Iudge approche neare at hande,

Ee ij

*Meditation for*

There shalbe an vniuersall  
floude of fire, which shall burne and consu-  
me to ashes all the glorie of the worlde.

This fire shalbe to the wicked a beginninge  
of their paine : to the good a beginninge of  
their glorie: and vnto them that haue not ma-  
de full satisfaction, it shalbe a purgatorie for  
their offences. Then shall all the glorie of the  
worlde haue an ende. Then shall the mouin-  
ges of the heauens, the course of the planettes,  
and the generation of thinges cease. Then  
shall the varietie of times, with all other thin-  
ges that depende of the heauens, haue an ende.

*Apoc. 10.*

And so S. Iohn writeth in the Apocalippes,  
That he sawe a mightie Angell clothed with a  
bright cloude. His face was like the sonne: he  
had a rainbow for a crowne on his head: his  
feete were like pillers of fier, of the which, one  
he sette on the Sea, and th'other vpon the  
lande. And he saieth, that this Angell lifted vp  
his arme towards heauē, and sware by him that  
liueth euerlastingly worlde without ende, that  
from thenceforth there shoulde be no more  
time. That is to saie: that there shoulde be no  
mouinge of the heauens, nor of anie other  
thinge that is gouerned by them. And (which  
is more than all this) no place of penance, nor  
anie time to merite or demerite for the lyfe to  
come.

*2. Thes. 4.*

After this fyre there shall come (as the  
Apostle saieth) an Archangell with great po-  
wer, and maiestie, and he shall sownde a trom-  
pette,

pette, (to wit: a great and terrible voyce) whose sounde shalbe hearde ouer all the partes of the worlde, and with this trompette he shall summon all nations to come to the generall iudgemente. This is that fearfull voyce, whereof S. Ierome speaketh: sayeing, *whether I eate, or drinke, or whatsoeuer I doe, me seemeth alwaies that I heare that voyce soundinge in mine eares, which shall saie, rise up all yee that are dead, and come to iudgemente.* Who shall appeale from this sommons? Who shalbe able to auoide this iudgment? Whose hart shall not tremble and quake for feare, at the terrible sounde of this voyce? This voyce shall take from death all her spoiles, and cause her to restore againe all that she hath taken awaye from the worlde. And so S. Iohn saith, that then *The Sea shall restore the dead bodies, which it hath had. And likewise both death, and hell, shall restore all those bodies that they haue.* Now what a wondrous fight shall that be, to see the Sea, and the earth, to bringe forth in all partes such varietie of bodies, and to see so manie huge armies, and so manie sortes and diuersities of nations and people assemble together? There shall the Alexanders appeare: There the Zerxes, and Artaxerxes: There the Dariies, and the Emperours of Rome, and the most mightie Kinges and puyssante Princes of the worlde, with an other maner of habite, and behauiour, and with other kinde of thoughtes, much differinge from those, that they had in this lyfe. To

At doomes  
daye an  
Archangell  
with the  
sounde of  
a trompet-  
te shall  
sommon  
all nations  
to come to  
the gene-  
rall iudg-  
mente.

*Apo. 20.*



*Meditation for*

be shorte, there shall all the children of Adam meete together, euerie one to geue vp an accompte of his owne lyfe, and to be iudged accordinge to his workes.

There shall be a greates difference at the daye of resurrection betwene the bodies of the iust, and the bodies of the wicked.

Of the ioyefull meeting of the sowles and bodies of the iust at the daye of generall iudgemente.

Howbeit althoughe all persons shall rise agayne at that daye neuer to die anie more, yet shall there be a great differēce betwene bodies and bodies. For the bodies of the iust shall rise verie bewtifull and bright like the Sonne. But the bodies of the wicked shall rise verie darke, and filthie, euen like vnto death it selfe. Now what a great ioye shall it be then vnto the sowles of the iust, to see their desire now fullie accomplished? What a ioye shall it be, to see the selues after so longe a banishment to be vnited and ioyned euerlastingly in cōpanie with their most deare and louinge brethern? With what ioye maye the soule saie then vnto the bodie? O my bodie, and faithfull companion, that hast holpen me to gaine this crowne, that hast so oftentimes fasted, watched, and suffered with me the painfull strookes and lashes of discipline, the trauell of pouertie, the crosse of penance, and the contradictions and reproches of the worlde? How often times hast thou spared the meate from thine owne belly, to geue it to the poore? How often hast thou lacked clothes thy selfe to clothe the naked? How often hast thou renounced and lost thine owne right, and title, for that thou wouldest not breake peace, and be at discention with thy neighbour? Wherefore it is meete that thou shouldest now be  
par-

partaker of this heavenly treasure, seinge thou hast holpē me to gaine the same: And it is mee-  
te that thou shouldest be my companion in  
this my glorie, seinge thou hast bene my  
cōpanion in all my paines, and labours. The  
shall these two faithfull friendes be ioyned to-  
gether in one subiecte, not (as they were in this  
lyfe) with contrarie appetites, and desires, but  
with a leage of perpetuall peace, and conform-  
mitie. So as they maie singe, and saie for euer.  
*Beholde what a good and ioyefull thinge it is, for bre-  
thern to dwell together in one.* But contrariwise,  
what a heauines, and greife shall it then be to  
the fowle of the damned person, when he shall  
see his bodie in an vglie forme, as there it shall  
be geuen vnto him, to wit: blacke, filthie, stinc-  
kinge, and horrible. Then shall he saie: O cur-  
sed bodie! O beginninge, and ende of my pain-  
nes, and sorowes! O cause of my damnation!  
Now art thou no more my companion, but mi-  
ne enemye: Now art thou no more my helper,  
but my persecutor: Now art thou no more my  
habitation, but the chaine, and snare of my de-  
struction. O cursed tast! How dearlie doe I paie  
now for thy delicacies, and delightes? O stinc-  
kinge fleas he, that hast thus brought me to the-  
se painfull horrible tormentes, by yeeldinge to  
thy lustes, and pleasures! What? Alas! is this the  
bodie for whose sake I cōmitted so manie sinnes?  
Were these the delightes of this bodie, that cau-  
sed me vtterlye to cast awaie my selfe? Was it  
for this stincking muckhill, that I haue lost for

*Psal. 132.*  
Of the sor-  
rowful and  
griuous  
meetinge  
that shall be  
of the fow-  
les and bo-  
dies of the  
damned  
persons, at  
the daye of  
generall  
iudgemente.

*Meditation for*

euert the kingdome of heauen? Was it for this vyle and filthie carkas, that I haue lost for euert the glorie of lyfe euerlastinge? O ye infernall furies rise vp now against me, and teare and rent me in peeces, for I haue well deserued these horrible tormentes! Cursed be the daie of my vnfortunat birthe, seinge my happe must be so miserable, as to suffer euerlastinge tormentes in the most horrible pitt of hell, for so short pleasures, and delightes.

These and other more desperate wordes shall the dāned fowle speake vnto that bodie which she loued so exceedingly in this trāsitorie worlde. But tell me ô miserable fowle, why doest thou now so much abhorre that thinge, which heretofore thou louedst so well? Is not this fleashe thy dearlie beloued? Is not this the bellic, which thou madest thy God? Is not this the face, which thou diddest kepe so warily frō the sonne, and winde? Is not this the visage, which thou diddest paint with so manie artificiall coloures? Are not these the armes, and fingers, which glistered with ringes of golde, and dya-mondes? Is not this the bodie, for whose sake searche was made both by lande, and Sea, to furnishe a table for it with all delicate and deintie dishes, to haue a fyne and softe bedde, to procure curious and costly garmentes? Who hath now so altered thy affection? Who hath made thy bodie to looke now so horrible, and vglie, which before seemed so faire, and amiable? Thou seest here now Christian brother,  
what

what ende the glorie of the worlde hath, with  
all the vayne pleasures and delights of the  
bodie.

*Of the comminge of the Iudge: Of the matter of  
the iudgement: And of the Witneses,  
and accusors, that shalbe there  
against the Wicked.*

## §. IIII.



O w when all mankinde shalbe  
raised againe, and assembled toge-  
ther in one place, expecting the  
comminge of the Iudge, then  
shal he whom almightie God  
hath appointed to be iudge ouer the quicke  
and the dead come downe. And like as at his  
first comminge he came with verie great hu-  
militie, and meikenes, inuitinge men vnto pea-  
ce, and callinge them vnto penance: euen so  
at his seconde comminge he shal come with  
verie great maiestie, and glorie, accompanied  
with all the powers and principalities of hea-  
uen, threateninge all those with the furie of  
his anger, that refused to vse the meeknes of  
his mercie. At this time the feare and terrour  
of the wicked shalbe so great, that as the Pro-  
phet Esaie saierh, they shal seike the cliftes  
of stones, and the hollowe places of the roc-  
kes, to hide them selues therein, for the great  
feare they shal haue of oure Lorde, and  
of the glorie of his maiestie, when he commeth

Act. 10.

Note here  
the two  
comings  
of Christe:  
the firste  
was with  
greate hu-  
militie: and  
the secōde  
shalbe  
with great  
maiestie  
and glorie.

Esa. 2. 19.

*Meditation for*

*Apo. 20.*

At the daye  
of generall  
Iudgemente  
euen the  
blessed spi-  
rites shal-  
be afrayde  
to see so  
greate  
maiestie  
and indi-  
gnation in  
Christe the  
iudge.

*Esa. 64.*

to iudge the worlde, To conclude, this feare shalbe so great, that as S. Iohn saieth, both the heauens and the earthe shall flye from the presence of the iudge, and I shall finde no place where to hide them selues. Now o ye heauens, why doe ye flye awaie? What haue ye done? Why are ye afraide? And if by the heauens be vnderstode the blessed spirites that are in heauen: O ye blessed spirites that were created and confirmed in grace, why doe ye flye awaie? What haue ye done? Why are ye afraide? Vndoubtedly they are not afrayde for any daunger that is towards themselves, but they be afrayde to beholde in the iudge such a great maiestie, and indignation: the greatnes whereof shalbe able to stryke all the heauens with terroure, and admiration. When the Sea is outrageous, and tempestious, euen he that standeth safe vpon the shore is in a kinde of feare and admiration. When the father goeth like a lion about his howse in punishment his bond slaue, his innocent sonne is also afraide, although he knowe right well that his fathers rage is not bent against him, but against the slaue. Now what shall the wicked doe at this time, when euen the iust shalbe so greatly afrayde? If the heauens flye for feare, what shall the earthe doe? And if those that be wholly spirite doe tremble, and quake, what shall they doe that haue bene wholly fleshes? And if (as the Prophet saieth) the mountaines shall melt in this daie before the face of almightie God: What stonie

stonie harde hartes then haue we, that for all this be nothinge at all moued?

Before the Iudge there shall come that royall standarde of the crosse, to be a witnes of the redemption and remedie which almighty God sent to the worlde: and that the worlde woulde not receiue it. And so the holie crosse shall there iustifie the cause of almighty God, and leaue the wicked voide of al maner of comforte, and excuse. *Then shall all nations of the earthe* (saith our Sauour) *weepe and lament:* and they all shall stryke and beate vpon their brestes. O how great cause shall they then haue to weepe, and waile! They shall weepe, because at that tyme they can neither doe penance, nor flye from the iustice of almighty God, nor appeale from his sentence. They shall bewaile their sinnes past, their shame present, and the tormentes that are to come. They shall bewaile their miserable happe, their vnfortunat birthe, and their cursed ende. For these and manie other causes they shall weepe, and waile verie bitterlie: and as persons whollie dismayed and fettered in all partes, and without all maner of comforte, and remedie, they shall wringe their handes, and stryke the selues vpon their brestes.

Then shall the Iudge make a diuision betwene the euill, and the good: and place the goates at his left hande, and the sheepe at his right hande. O how happie and blessed shall those persons be, that shalbe thought worthie

The holie crosse shall come before Christe the Iudge at the daye of generall iudgemente, and be a witnes againste the wicked. *Math. 24. 30.*

Our sauour Christe the Iudge shall make a seperation betwene

*Meditation for*

the good  
and the  
wicked.  
*Math. 25.*

*Daniel. 7. 9.*

*Apar. 20. 12.*

to haue a place emonge those elected sheepe! O Lorde I most humblie beseeche thee let me haue tribulation here in this worlde : Punishe me here: cutte me in peeces here: burne me here, so that I maie there be placed at thy right hande. Then shall the generall iudgement beginne to be solemnised: and the causes of each one shall be throughlie scanned, and examined: Accordinge as the Prophet Daniell writeth in these wordes. *I stode (saith he) attentively, and I saWe certaine seates set in their places, and the auncient of yeares sat doWne, whose garmente was white as snowe, and the heare of his head like the pure wolle. The throne wherein he sat was like flames of fier, and the wheelles thereof like burninge fire. And a riuer of raginge fire issued and came forth from before him. Thow sande thousandes were attendant to serue him, and tenne hundred thousande thow sandes stode waitinge before him. &c. I behelde all this in the vision of the night, and I saWe one comminge in the cloudes, who seemed to be the sonne of man. Hether to are the wordes of the Prophet Daniell. Wherevnto S. Iohn addeth, and saith. I saWe all the dead both great and smalle standinge before this throne, and there the booke was opened: and an other booke opened which is the booke of life, and the dead were iudged accordinge to the contentes in those booke, accordinge to their workes.*

Beholde here deare Christian brother the measure, whereby thou shalt be iudged. Beholde here the taxe, and prices, whereby all thinges that thou doest shall be valued, and esteem-

esteemed, and not by the sonde iudgement of the worlde, which hath the false and counterfeited weightes of Canaan in their handes, *Osee. 12.* in whose ballance vertue and vice are iudged to be of smalle weight, and accompte. In these booke are written all our whole lyfe, and that with such care, and diligence, that a worde hath no soner passed thy mowth, but it is forthwith noted, and set in his proper register.

But of what thinges (trowe ye) will the Iudge require an accompte of vs? O Lorde (saith Iob) *thou hast numbered all the steppes of my lyfe.* Certainly, there shall not be so much as one idle worde, nor one onely thought whereof an accompte will not be required in that iudgement. Yea, and not onely of those thinges that we either thinke, or doe, but also of those that we leaue vndone: of such thinges I meane, as we are bownde to doe. If thou saie at the daie of Iudgment: ô Lorde, I haue not sworne: the Iudge will answere, that thy sonne, or thy seruant hath sworne, whom thy dutie was to haue chastised and corrected. And we shall geue an accompte not onely of our euill workes, but also euen of our good workes, with what intention and after what maner we did them. Finally, as S. Gregorie saith: *S. Gregorie. An accompte shall there be required of vs of euerie point and moment of our lyfe, how and after what sorte we haue spent them.* *Matt. 12. 36.* Consideringe therefore that such a strait accôpte shalbe required of

Of what  
thinges we  
must giue  
an accom-  
pte.  
*Iob. 31. 4.*

*Matt. 12. 36.*



*Meditation for*

vs, how happeneth it, that we that beleue this as a most certaine truthe, doe neuerthelesse liue with such securitie, and negligence as we doe? Wherein doe we put our affiance? Wherewithall doe we perswade and flatter our selues in the middest of so manie dreadfull perilles and daungers? How commeth this to passe, that those persones that haue most cause to feare this dreadfull daye, doe least feare it, and those that haue least cause to feare it, doe liue in greatest feare thereof? Holie Iob was a iust

*Iob. 2. vers. 3.* man ( for so almightie God witnessed of him with his owne mouthe ) and yet for all this he liued in so great feare and dread of his accompte at the daye of Iudgment, that he saiede:

*Iob. 31. 14.* *What shall I doe, When almightie God commeth to iudge, and When he beginneth to question With me, What answere shall I make vnto him?* Suerlie these be wordes that procede from a verie sore afflicted, and troubled harte. *What shall I doe* saierh he: As if he had saiede: One care I haue that troubleth me continually: One naile I carrie alwaies fixed in my hart, that will not suffer me to take any rest. *What shal I doe?* Whither shall I goe? *What answere shall I make,* when almightie God shall enter into iudgemente with me? But ô holie and blessed man Iob, why art thou thus afrayd? Why art thou thus troubled and vexed? Art not thou he that saiede: *I haue bene a father vnto the poore, an eie vnto the blinde, and feete vnto the lame.* Art not thou he that saied, that *In all thy lyfe time thy hart neuer reprovned thee*

*Iob. 29. 15.*  
16.

*Iob. 27. 6.*

of

of anie wicked dede. Now beinge a man of so greate innocencie, why ô holie Iob art thou thus affrayde? Trulie the cause is, for that this holie man knewe right well that almightie God looked not with fleshlie eies, and that he iudged not accordinge to the iudgemête of men, in whose eies often times that thinge shyneth verie gaye and bright, which in the sight of almightie God is verie abhominable. Thou art ô holie Iob verie iust indede, yea euen for this cause thou arte verie iust, becau-  
thou liuest in so great feare. This feare of this holie man Iob (my deare brethern) condemneth our false securitie. These wordes of his, ouerthrowe our vaine confidence. For which of vs hath at anie time in respecte of this care of our dreadfull accompte at the daye of Iudgment once refrained from his dynner, or supper, or broken his sleepe? Whereas those deuout godlie persons that thinke herevpon as they ought to thinke, doe oftentimes loose their sleepe, and their appetite to their meate, yea, and sometimes more than that also. We reade in the liues of the auncient holie fathers, that whā one of those holie mē sawe one of his scholers laughinge he reprehended him for it, and saiede: *What? knowinge as thou doest, that thou must yeeld an accompte to almightie God before heauen and earthe, art thou (that not withstādinge) so bolde as to laugh?* This holie father thought that that mā which looked earnestly for this dreadfull accompt coulde hardly laugh.

*Meditation for*

Now as touchinge accusors, and witnesse,  
there shall not want in this behalfe. For our  
owne verie consciences shalbe witnesse and  
crie out against vs: All creatures which we ha-  
ue abused shalbe witnesse against vs: And a-  
boue all, our Lorde him selfe whom we haue  
offended shalbe also a witnes against vs: As  
he himselfe hath signified by one of his Pro-  
phetes, sayeing: *I wilbe a swifte witnes against*  
*inchaunters, adulterers, periured persons, and against*  
*those that seeke cauels to defeat the labourer of his daie*  
*wages, and against them that doe euill intreat the*  
*Widowe, and Orphan, and oppresse pilgrimes, and*  
*straungers. For they doe not feare me, saierh our Lorde.*

*Malach. 3. 5.*

The diuell  
shall accu-  
se the wic-  
ked at the  
daye of  
iudgmēt.

Neither shall there want accusors against  
the wicked. For the diuell himselfe shalbe a  
sufficient accusor: who (as S. Augustine wri-  
teth) shall alledge verie exactly before the iud-  
ge his right, and title, and shall saie vnto  
him. O most iust and righteous iudge,  
thou canst not of iustice but geue sentence  
and adiudge these wicked traitors to be myne:  
forso much as they haue bene alwaies myne,  
and haue in all thinges fulfilled my will. Thyne  
they were, (I graunt,) because thou diddest  
create them, and make them after thy Image,  
and likenes, and redeime them with thy blou-  
de. But they haue defaced thy Image, and put  
on myne. They haue refused thyne obedience,  
and embraced myne. They haue dispised thy  
commaundementes, and obserued myne. They  
haue liued with my spirite. They haue imitated my  
my

my workes. They haue walked in my steppes. And in each thinge haue followed my counsels. Consider how much more they haue bene myne than thyne, as appeareth herein, that notwithstandinge I gaue them nothinge, I promised them nothinge, nor laid my shoulders on the Crosse for them, yet haue they alwaies obeyed my commaundementes, and not thyne. If I commaunded them to sweare, and forswear, to robbe, and to kill, to commit adulterie, fornication, simonie, and vsurie, and to denie thy holie name, all this they did willingly, and with great facilitie. If I commaunded them to bestowe their landes, their goodes, their lyfe, and their soule, for a point of honour, and estimation, which I perswaded them in anie wise to mainteine, or for a false delighte whereunto I inuited them, they did forthwith verie willinglie hazarde all this for my sake. But for thee, that art their God, their creator, and their redeemer, that gauest the their lades, their goodes, their healthe, and lyfe, that hast offered vnto the thy grace, and promised them thy glorie, and aboue all this, hast suffered most cruell deathe vpon the crosse for them, they neuer toke the least paine and labour in the worlde. How oftentimes hast thou come to their doores in great pouertie, nakednes, and full of sores? And what almes haddest thou of them, but a waiewarde answere, and shuttinge their doores in a great furie and anger vpon thee, they beinge then more carefull to feede

*Meditation for*

their hawkes, their dogges, and their horses, and to clothe their walles with hanginges of tapessarie, silke, and golde, than to relieue, clothe, and helpe thee. Wherefore seinge thou art a most Iust Iudge, and knowest that this is most certainlie true, the verie order of iustice requireth, that they shoulde be now punnished for their iniuries, and contempes, done to so great a maiestie.

*Math. 25.*

Now this accusation beinge founde most true, Christe the iudge wil pronounce that terrible sentence against the wicked, sayeing: *Depart ye cursed into the euerlastinge fier, which is prepared for Satan, and his angels. for I was hongrie, and ye gaue me not to eate, I was thirstie, and ye gaue me not to drinke, &c.* And then shall the good goe to lyfe euerlastinge, and the wicked to fyer euerlastinge. Now who is able to expresse what an intollerable anguifhe, and griefe, it wilbe to the damned persons, when they shall heare those most terrible wordes pronouced against them? There shall they crye out to the mountaines, to come and falle vpon them, and to the hilles to couer them. There shall they blaspheme, and renye, and open their sacrilegious mouthes euen against almightie God. There shall they continuallie curse the daie of their birthe, and their ynhappy state. There shall their daye whollie ende. There shall their glorie be finished. There shall their prosperitie be vtterlie extinguished, and ouerthrowen. There shall the daie of their horrible paines  
and

and greifes beginne in their bodies to continewe for euer, and euer. As S. Iohn signifieth in his Apocalippes vnder the name of Babilon, in these wordes: The kinges of the earthe shall weepe and wayle ouer themselues, that haue enioyed the pleasures and delightes of Babilon, and haue committed fornication with her, when they shall see the smooke that riseth vp from their tormentes, and they shall endeouour to kepe them selues a farre of for feare of them, and saie: Wo, wo, be vnto that great Citie of Babilon, for in one howre is her iudgement come. And the merchauntes of the earthe shall lament, because now there be none to bye their merchaundices of golde, and siluer, and pretious stones. And they shall lament ouer her, and saie: wo, wo, be vnto that great Citie, that was clothed with garmentes of purple, scarlett, silkes, and veluettes, and was couered ouer with golde, and pretious stones. For in one howre all this great riches shall perishe, and come to naught.

Apoc. 18.

Wherefore O my deare Christian brethern, if this must passe in this wise, let vs prouide for our selues (I beseech you) whilst we haue tyme here in this lyfe, and let vs followe the counsell which he geueth vs, who woulde leue be our aduocate, than our iudge: and there is none that knoweth better what is requisite for that daie, than he who must be the iudge of our cause. Christ then our iudge

Christe is  
our aduo-  
cate durin-  
ge the time  
we liue he-  
re: but after

Meditation for

our departure out of this lyfe, he is no longer our aduocate, but our Iudge. For then the tyme is past of daylinge anie more by an aduocate with almighty God: because the whole processe of all our lyfe is already then come to an ende: and then we be to haue forthwith a definitiue sentence thereof accordinge to our workes.

1. Cor. II. 31.

teacheth vs breefelie what we ought to doe, in these wordes: *Take hede* (sayeth he in the gospel of S. Luke cap. 21. vers. 34.) *that your hartes be not burthened with ouer much eatinge, and drinkinge, and with the cares of this lyfe: and beware that that sodayne daie come not vpon you at vnwares.* For it shall come like a snare vpon all that dwell vpon the face of all the earthe. And therefore wathe and praie at all times, that ye maie be worthe to be deliuered from all these euils that are to come, and that ye maye appeare before the sonne of man. Now consideringe this my deare brethern, come I most hartelie praie you, and let vs arise whiles we haue tyme out of this so heauie sleepe, before that darcke night of death falle vpon vs, and before this dreadfull daie come, whereof the Prophet Malachie cap. 3. saith: Now he cometh, and who dare abyde his comming? And who shalbe able to beholde the daie thereof? Vndoubtedly that man shalbe able to abide this dreadfull daie of iudgement, that shall preuent the iudge, and iudge himselfe before hande, accordinge as S. Pawle forewarneth and counsel-  
leth  
vs.





THIS DAIE (WHEN THOU

HAST MADE THE SIGNE OF  
the Crosse, and prepared thy selfe hereunto,) thou  
hast to meditate vpon the paines of hell: to the  
intent that as well by meanes of this meditation,  
as by the former, thy soule maye be the more con-  
firmed in the feare of God, and, abhorringe of  
sinne, as we haue there declared.

I.  
How we  
must ima-  
gin the  
place of  
hell to be.

**T**HES E paines, (as S. Bonauenture  
saieth) are to be conceiued vnder  
some such corporall formes, and si-  
militudes, as the sainctes haue taught  
vs. Wherefore it shall doe well to imagin the  
place of hell (as he him selfe saieth) to be as it  
were an obscure and darcke lake vnder the  
earth, or a passinge deepe pitt full of fire, or  
as a horrible and darcke Cittie wholie bour-  
ninge with terrible flames of fire, in which no-  
ne other noise were there to be harde, but one-  
ly the furious raginge of hellysh tormentors,  
and ruethfull lamentations of damned persones  
tormented with continuall weapinge, and wai-  
linge, and gnashinge of teeth.

II.  
Of two  
principall  
kinds of  
paynes in  
hell.

Now in this curled place there be two prin-  
cipall kinds of paines, the one, which the diui-  
nes calle, *Penam sensus*: a sensible paine: And  
th'other, *Penam damni*: the paine of the losse  
of all losses. As towching the first payne, to  
wit, the payne of sense: consider that there  
shalbe no sense, neither within nor without

*Pana sensus.*

a man

a man, but that it shall suffer his proper tormente. For like as the wicked haue offended almightie God with all their members, and senses, and haue made armour of them all to serue sinne: euen so will he ordaine, that they all shall there be tormented, each one of them with his peculiar torment, and paye accordinge to his desert. There shall the wanton and lecherous eies be tormented with the terrible vglie sight of diuells. The eares, with the confusion of such horrible cryes, and lamentatiōs as shall there be harde. The nose, with the intollerable stenche of that filthie and lothesome place. The taste, with a most rauinous hunger, and thirst. The towching, and all the members of the bodie, with extreme colde, and fier. The imagination shall be tormented with conceiuinge of the greifes present. The memorie, by callinge to minde the pleasures past. And the vnderstandinge, by consideringe what benefites are lost, and what miseries are to come.

Each parte of the bodie of damned persons shall be tormented with his peculiar tormente.

Eies.  
Eares.

Nose.

Taste.  
Towching.

Imagination.  
Memorie.  
Vnderstandinge.

Finally, there shall all the miseries and tormentes that possibly maie be imagined be heaped together vpon the damned person. For as S. Gregorie saith. *There shall be colde intollerable, fire vnquencheable, the Worme of conscience that can not die, and a most horrible stenche that cannot be abidden. There shall be palpable darkenes: Whippes of tormentors: vision of foule fiendes, and vglie diuells: confusion of sinnes: and desperation of all goodnes.* Now tell me, I praie you, if the least of all these

*Meditation for*

paines that are suffered here in this worlde though it were but for a verie smalle time, doe seeme notwithstandinge so intollerable a thinge, what shall it be, to suffer there at one time all these multitude of horrible tormentes, in all the members, and senses, both inward, and outward, and that not for the space of one night alone, nor of a thousande nightes, but for euer, and euer, duringe infinite worldes. What sense, what wordes, what iudgement is there in the worlde, that is able to conceiue and expresse this matter as it is indeede?

*Pena dāni,*  
to wit, the  
payne to  
be depri-  
ued for  
euer of the  
sight of  
almightie  
God;

And yet this is not the greatest paine that is there suffered. For there is an other payne farre greater without anie comparison than all these: to witt, that paine which the diuines tearme *Pœnam damni*: the paine of losse, or deprivation. Which is to be depriued of the sight of almightie God, and of his glorious companie, for euer, and euer. And albeit this paine be common to all the damned persons, yet shall it be much more grievous vnto them, that haue had better meanes and oportunitie than others, whereby to enioye this felicitie: As namely all Christians, to whom the Gospell hath bene preached, and espetially all naughtie religious persons, and preistes, who as they haue had greater meanes and prouocations to obtaine this euerlastinge felicitie: euen so shall they be more vexed and greiued for the losse thereof.

These are the paines that doe generally  
appert-

appertayne to all the damned. But besides these generall paynes, there be other particuler paynes, which euerie one of them shall also suffer accordinge to the qualitie of his synne. For there shall be one kinde of paine for the proude man, an other for the enuious : one for the couetous, and an other for the lecherous: and so in lyke maner for all other synnes. In which punnishment the wisdome and iustice of almightie God shall wonderfully appeare, in that emonge such an infinite number of synnes, and synners, he shall be able to iudge verie perfectlie all the excesse of each one, and shall measure vnto them as it were in a ballance the paynes proportionable to their synnes. As the Wiseman saith : *The iudgements of our Lorde are by weight and measure.* O what a dolefull thinge shall it be to the wicked, when they shall see how almightie God will then paye them home in the verie ioyntes.

And what a delichte shall it then be to the iust, when they shall see such a wonderfull iust proportion obserued, in allottinge paynes, and tormentes, emonge such a great multitude of synnes. There shall the paine be taxed accordinge to the pleasure and delight receiued. And the confusion accordinge to the presumption, and pride : The nakednes accordinge to the superfluitie and aboundance. The hunger and thirst accordinge to the gluttonie and delicate deyntie fare in their lyfe past. And in this wise did almightie God commande that

In hell besides the generall paynes, there be also particuler paynes, proportionable to the qualitie of euerie synnes, not forgiven in this lyfe.

Prov. 16. 11.

The payne in hel shall be taxed accordinge to the pleasure and delight receiued in this worlde.

*Meditation for*

*Apo. 18. 7.*

naughtie woman to be punished, which is mentioned in the Apocalips, who sat vpon the waters of the Sea, holdinge a Cuppe in her hande full of poisoned pleasures, and delightes. Against whom was thondered out from heauen that terrible sentence, which sayede: *Looke how much she hath extolled her selfe, and enioyed her pleasures, and delightes: euen so proportionably geue her tormentes, and wailinge, and lamentation.*

**V.**  
The eternitie of the paynes in hell.

Vnto all these paines and tormentes there is added an eternitie or euerlastingnes of sufferinge them. And this is as it were the scale and keye of them all. For all the rest were yet somewhat tollerable, if they might haue some ende. Forsomuch as nothings is great that hath an ende. But to be tormented with most horrible paines that haue neither ende, nor ease, nor mitigation, nor declination, nor change, nor hope that euer they will finish, and haue an ende, neither the paines, nor he that geueth them, nor he that suffereth them, but to be as it were a perpetuall bannishment neuer to be remitted, this is a matter able to make a man besides him selfe, that shoulde consider it deepe, and with good attention.

Of this eternitie and euerlastinge sufferinge of these paynes and tormentes in hell, cometh that horrible hatred, which the damned haue against almightie God, and those blasphemies which they shall vtter with great despitefull rage against him. For when they shalbe in vtter despaire of his amitie, and friendship, when

they shall knowe that they shall neuer be receiued againe into his grace, and fauour, and that none of all their most grievous and horrible tormentes shall euer be deminifhed, or asswaged, againe, when they shall consider that almightie God is he, that doth thus tormente, and punishe them, and that it is he that fettereth them from aboue, and kepeth them prisoners in that fierie tormétinge chaine, they wilbe in such an exceedinge anger, and rage, against him, that they will neuer cease daie, nor night, blaspheminge his holie name.

## THE FIFTE TREATISE.

OF THE CONSIDERATION OF

*the paines of hell: wherein the  
former meditation is declared  
more at large.*

**T**HE consideration of the paines of hell is greatlie profitable for diuers and sundrie respectes. First, it moueth vs to susteine the labours and austeritie of penance. As we reade that it moued the blessed holie man S. Ierome, who saierh of himselfe, that by reason of the great feare he conceiued of the terrible paines and most greiuous tormentes of hell, he condemned him selfe to doe that austere penāce, which he writeth he did in the deserre.

I.  
The consideration of the paines of hell moueth vs to susteine the labours and austeritie of penance.

*Meditation for*

II.

The consideration of the paynes of hell, helpeth vs to ouercome the temptation of the diuell.

It helpeth vs also to ouercome the temptations of the enemie, when at the first entrie of anie euill thoughte, we doe forthwith calle to minde the horror of these paines. For by this meane we doe quenche the flame of the delighte (before it burne) with the remembrance of the horrible flames of hell fier, which shall burne euerlastingly. Accordinge hereunto, it is written of one of those auncient fathers, that liued in the desert, that beinge vpon a time tempted by the enemie of mankinde with an euill thought, he laid his hāde vpo certaine burninge coles, to trie whether he coulde abide that litle heate, and perceiuinge that he was not able to abide it, he saied vnto him selfe: What? If I can not abide this litle heate for so shorte a tyme, how shall I be able to abide the horrible fier of hell, which shall endure for euer, and euer, worlde without ende?

III.

The consideration of the paynes of hell, helpeth vs, to styrre vp in our hartes the feare of God.

This consideration helpeth also to prouoke and styrre vp in our hartes the feare of God, which is the beginninge of wisedome, and the originall of charitie: and nexte after charitie it selfe it is the greatest brydle we can haue to kepe vs from all synne, and wickednes. Aboue all this, this consideration helpeth verie much to make vs to be afraide of synne, consideringe what a miserable rewarde is ordeined for it, to witt, death euerlastinge. Wherefore it is much

IIII.

The consideration of the paynes of hel, hel-

to be meruailed how the Christians that do both beleue and openlie confesse this to be true, dare cōmit anie one deadlie synne against al-

almightie God. Two great wonders haue happened in the worlde in these kinde of thinges. The one is, that whereas our Sauour hath wrought so manie miracles as he did here amonge men, there be yet a number of men that doe not beleue in him. The other is, that of suche as be Christians, and doe beleue in him, there be yet neuertheles so many of them that dare offende him. Certainly it was a wonderfull matter, that when our Sauour emonge other wonders had wrought that great miracle in raisinge vp Lazarus from death, when he had bene dead for the space of foure daies, yet there were manie of them that were there present at the doinge thereof, that would not beleue in him. And it is also wonderfull, that whereas men doe now beleue by reason of his preachinge, that there is paine and glorie euerlastinge, (all this beleefe, and preachinge notwithstandinge) there be yet so manie Christians that dare offende him. It is a wonderful matter to see after so great miracles so great infidelitie. And it is no lesse wonderfull also, to see after so great faith such corrupt and wicked lyfe.

pethe verie  
much to  
make vs a  
frayde of  
synne.

Ioan. II. 45.  
46.

But because this proceedeth rather of the want of consideration, than of the want of faith, it is therefore a verie profitable exercise, to consider and weigh diligentlie those thinges that our faith telleth vs: to th'ende that by vnderstandinge the greiuousnes of the paines of hell, we maie liue more warily, and be the




*Meditation for*

more afrayde to commit any deadlie synne,  
whereby to deserue such great and euerla-  
stinge paines.

*Of two kindes of paines that  
are in hell.*

S. I.

The payne  
of sense,  
and the  
payne of  
losse.

ND although the paines in hell be  
innumerable, yet they all in conclu-  
sion (as we haue saiede) are reduced to  
two. Which are, *Pæna sensus*: and *pæ-  
na damni*: the paine of sense, and the paine of  
losse. The paine of sense, is that which tormenteth  
the senses and bodies of the damned. And the paine  
of losse, is to be deprivied for euer of the sight  
and companie of almightie God. These two kindes  
of paines are answerable to two enormities, and  
disorders, that are in sinne: whereof one is the  
inordinate loue of the creature: and th'other is the  
contempr of the creator. Now vnto these two  
enormities doe answere these two kindes of paines  
in hell. To the loue and sensuall delight which  
is taken in the creature, doth answere the paine  
of sense: that like as the sense hath takē  
delight against the commaundement of almightie  
God, euen so with the greife of the paine it maye  
make recompence for the enormitie of his offence.  
And to the contempr of God doth answere the  
leesinge of God for euermore. For seinge  
that

that mā doth first forsake God, reason it is, that he shoulde likewise be forsaken for euer of God. And because emonge these two euils, the last (which is the cōtempt of God) is without all comparifon greater than the first, therefore the paine of losse, which is answerable to this iniquitie, is without all comparifon farre greater than the paine of sense.

And to beginne now with the paines of the outwarde senses. The first paine is the horrible fier in hell, which is of such a great vehemente heate, and strengthe, that (as S. Augustine saith: ) *This fier here in this worlde in comparifon of it is as it were but a painted fier.*

Of the horrible fier in hell.

S. Augustine.

This fier shall tormente not onely the bodies of the damned, but euen the sowles also. And it shall tormente them in such sort, that it shall not consume them. Which is so provided, to the intente that the paine maie be euerlastinge, and continewe for euer and euer. The which euerlastinge cōtinuāce (as S. Augustine saith) is wrought by a spetial miracle. For almightie God (who hath geuen to all thinges their naturall properties) hath geuen this spetiall propertie vnto the fier of hell, that it shall in such wise burne, and torment, that it shall not consume.

The fier of hell shall burne and tormente, and neuer consume.

Consider then what an intollerable paine it shalbe to the damned, to be alwaies lyinge in such an horrible euerlastinge tormentinge bedde, as this is? And that thou mayst the better conceiue the same, imagin with thy selfe

*Meditation for*

*Daniel. 3.*

what a greiuous paine it woulde be vnto thee, if thou shouldest be cast into a great scaldinge caldron, when it boyleth most feruentlie, and is in greatest heat, or into some hotte glowing ouen, such a one as that was, which Nabuchodonosor caused to be set a fier in Babilon, the flames whereof ascended fourtie and nine Cubites in height. And hereby shalt thou haue some kinde of coniecture and ghesse of that raging hoate fier which is in hell. For if the fier here in this worlde which (as we haue saide) is in comparison of that fier, but as it were a painted fier,) doe so sore burne, and torment, what shall that fier in hell doe, which is a verie liuelie tormentinge fier indede? Me thinketh it were not neidfull to passe any further in the consideration of the paines of hell, but euen to leaue here, if a man woulde staie him selfe a litle while in consideration of this point, and make a station here, vntill such time as he hath considered this matter, as the thinge it selfe requireth.

Of the extreme colde in hell.

*Iob. 24.*

Vnto this paine is ioyned an other directelie contrarie vnto it, although no lesse intolerable, that is, an horrible extreme colde, farre exceedinge without comparison all the colde in this worlde, which shall be geuen as a miserable refreshinge vnto those that burne in that raging fier. And they shall passe (as it is written in Iob) from the snowie waters, vnto the fierie heates: that there might be no kinde of tormentes whereof they shoulde not taste, that

that woulde be tastinge of euerie kinde of wanton pleasure and delighte.

And they shall not onely be tormented with extreme fier, and colde, but also by the very diuells them selues, which shall torment them with most horrible shapes of wilde beastes, and terrible monsters, wherein they shall appeare vnto them. And they shall with their most horrible and vglie lookes torment the adulterous and lecherous eies, and such as haue painted them selues with artificiall colours, to become the bewtifull snares, and nettes of Satan.

The diuelles shall torment the damned persons with appearinge vnto them in most horrible and vglie shap-  
pes of wilde beastes and mon-  
sters.

This paine of the horrible and vglie sighte of diuells, is farre greater than any man can imagine. For if it be euidentelie knowne vnto vs that some persons haue lost their wittes, and that some haue bene also stricken starcke dead by meanes of the dreadfull sight or imagination of fearfull thinges, yea, and that some times the verie suspicion thereof alone hath caused manie men to tremble and quake in such sorte, that the verie heare of their heades did stare, and stand vp an ende: what shall the terrour and feare of that darcke lake be, which is full of so manie horrible fiendes, and dreadfull hellishe monsters, as there the damned persons shall beholde with their eies. And we maie the better cōsider, how vglie and horrible the forme of the diuell is, in that almightie God him selfe describeth him vnto vs by such terrible shap-  
pes in the holie scriptures. As in

*Meditation for*

*Iob. 41.*

the boke of Iob he saith thus: Who shall discouer the face of his garmēt? And who shall be so hardie as to looke into his mouthe? And who shall open the gates wherewith his face is couered? His teethe are terrible rounde aboute. His bodie is as it were a sheild of steile couered all ouer with scales, and that so close riueted, and ioyned together, that not so much as a litle aier can pearce throughe them. His nei-finge is like a lighteninge of fier, and his eies are glowinge redde, lyke the eyelyddes of the morninge. He casteth out of his mouth flakes of fier, like burninge torches: and out of his noistrels reaketh smoke, as it were from a boylinge pottē. With his breath he is able to sette coles a fier, and raging flames doe issue out of his mouthe. Now what a terrible sight will this be to the damned persons in hell, to beholde such an horrible and vglie monster, as is here figured vnto vs by these similitudes.

The nose  
shalbe tor-  
mented  
with an in-  
tollerable  
stenche,

Vnto the torment of the eies is added another verie terrible paine for torment of the nose, to wit: an intollerable stenche, which shalbe there ordeined to punish carnall and worldlie persons; that vsed sweete saouours and perfumes superfluouslie here in this lyfe. And so doth almightie God threaten by his Prophet Esaie, sayeing: Because the daughters of Sion are hautie, and walke with stretched out neckes, and with wanderinge eies, walkinge and minsinge as they goe, and makinge a tinklinge with their feete, because they make  
often-

*Esa. 3.*

ostentatiō of their pompes and riches emonge the poore, and naked, therefore our Lorde will plucke of their heyre from their heades, with all their other prophane attyres, and geue them in stede of their sweit odours, horrible stench: and in stede of their gorgious girdle, a rope: and in stede of their curled heyre, a balde scull: and in stede of their stomacher, a rough heyreclothe. This is the paine that is due vnto the odoriferous saours, and gaye ornamentes of worldly men, and women.

That we maie the better conceiue somewhat of this kinde of paine, cōsider that terrible kinde of tormēt which a certain cruell Tyrant inuēted, to put men to death withall, who tooke a dead bodie, and caused it to be laid a longe vpon him that was liuinge, and bindinge the dead bodie ad the liuinge bodie verie fast together, he let them continewe both ioyned thus together, vntil such time as the dead bodie had killed the liuinge bodie with the filthie stēche, and vermin, that issued from it. Now if this seeme to thee so horrible a torment, what torment shall that be (trowest thou) that shall proceed from the stench of all the bodies of the damned, and from that abhominable place, where the wicked shall remaine in a most horrible continuall stench for euermore. There shall those wordes of Esaie be verified *Esa. 14. 11.* in euerie one of the damned: Thy pride sinketh downe into hell, and there fell thy dead

*Meditation for*

bodie: the worme is spread vnder thee, and the crawling wormes doe couer thee.

The eares  
shalbe tor-  
mented,  
with hea-  
ringe per-  
petuall  
horrible  
crys, la-  
mentations,  
and blas-  
phemies.

And if this paine be appointed for the nose with what paines shall the eares be tormented wherewith greater sinnes are comitted? The eares shall be tormeted with hearinge of perpetual horrible cries, clamours, lamentations, and blasphemies, which shall sounde in that place. For like as in heauen there shall be none other sounde harde, but onely a continuall Alleluia, and praises of almightie God: euen so shall there none other sounde be harde in this infernall howse of tormentors, but onely blasphemies, cursinges, and bannings of almightie God, and a disordered horrible melodie of infinit iarringe noises, roringe, cryinge, squeakyng, and howlyng, at the terrible sounde of the hammers, and strookes of the hellishe tormentors, wherein shall be such confusion, and varietie of noises, such great howlinges, and lamentations, emonge all that miserable prysen, that all the noyse that was made at the destruction of Troye, or burninge of Rome, was nothinge in comparison of that, which shall be harde emonge the damned in hell.

And that thou mayst conceiue somewhat of this horrible paine, imagin with thy selfe that thou diddest passe by a verie greate deepe valley, that were full of an infinite number of prisoners, some hurte, some wounded, and some sicke, and that they were all cryenge, roringe, and howlinge, each one in horrible wise  
after

after his maner, both men, and women, yonge, and olde: tell me I praie thee, what wouldest thou thinke, of this so great roringe, and confusion? Now what maie we thinke of that most horrible cryenge and roringe in hell, of such an infinite number of damned persons, which shall doe nothinge els but crye, and rore, blaspheme, and renye almightie God and his Sainctes euerlastingly? What Galley is there in the worlde so full frayghte with renegates, and bonde slaues, as that horrible place of hell is? These are the mattins which there are songe. This is the miserable chappell of the prince of darcknes. These be his musitions, and singinge men. Of whose brotherhoode and fraternitie shall all sclanderers, and backbiters be, with all such as haue giuen eare to the lies of the enemie.

Neither shall the tongue and delicate tast faile of their tormentes in hell. For what a great thirste was that, which the riche glutton mentioned in the Gospell suffered emonge the flames of his tormentes? What dolesfull cries and clamours did he make to the holie patriarke Abraham, requestinge of him but one onely droppe of water, to coole his tonge, that burned so terriblie?

The tonge  
and delicate  
taste,  
shall belike  
tormented  
in hell.  
*Luc. 16.*

*Of the tormentes of the inward senses, and  
powers of the soule.*

§. 11.

ALL



*Meditation for*



LL these paines of the outwarde senses of the bodie are certainly verie greiuous. But the paines of the inwarde senses of the soule shalbe much more greiuous. For those inwarde senses shalbe more or lesse tormēted, accordinge as the sinners haue bene more or lesse negligent in this lyfe in eschewing the occasions of synnes. First of all therefore the imagination shal there be tormented with such a vehement apprehension of those paines, that it shal not be able to<sup>\*</sup>thinke vpon any thinge els, but onely vpon the paines that they suffer. For if we see by experience, that whē a greife is verie intensue, and sharpe, we be not able (thoughe we woulde) to seperate our cogitation from the same, because the verie greife it selfe occupieth the imagination so vehemently, that it can not thinke vpō anie other thinge, but onely vpon that which is the cause of our greife. How much more maie we assure our selues this to be true in hell, where the grieife and paine is without all cōparison much more intollerable, thā all the greifes and paines of this worlde? By this meane, therefore shal the imagination cōtinuallie quicken and renewe the grieife: and likewise the greife the imagination: and so the tormente of the damned person shalbe renewed and increased on euerie side. These shalbe the continuall meditations of them, that woulde not (whiles they liued) calle to minde these paines. So as they  
that

The Ima-  
gination.

that woulde not thinke vpon these paines here, and so by thinkinge vpon them bridle their affections in this lyfe, shall suffer them there as a punnishment for their offence.

The memorie.

The memorie shall likewise tormente the damned persons, when they shall there calle to remembrance their olde felicitie, and prosperous state, and withall the pleasures and delights of the lyfe past, for which they doe then abide such horrible tormentes. There shall they playnlie perceiue how dearlie they paie for their miserable gluttonie, and delicate bellye cheare, and what a sharpe sawce is ordeined for their daintie sugered morsels, which seemed before so sweite and delitefull vnto them. Emonge all kindes of aduersities, one of the greatest is (as a Wise man saiethe) to haue bene once in prosperitie, and afterwarde to falle into miserie. Now when the riche and mightie personages of this transitorie worlde doe looke backward, and calle to minde their former prosperitie, and abundance of their liues past: when they see how after that abundance there succeedeth such a great barrennes, and dearthe, that they shall not haue so much as one onely droppe of colde water geuen vnto them: when they see all their pleasures turned into paines, all their delicacies into miseries, all their sweite perfumes into lothsome stenches, all their musicke into lamentation, what torment can be so great as the verie remembrance of these things shall be at that tyme vnto them.

*Meditation for*

The pleasures of this lyfe continewe but a smalle time: but the paynes of hel continewe euerlastingelic.

Howbeit they shall yet haue a farre greater tormente, when they shall compare the continuance of their former pleasures past, with the continuance of their paines presente: when they shall see how their pleasures haue endured but a moment, where as their paines shall endure euerlastingly worlde without ende. Now what a terrible greife, and angwif he of minde shall that be vnto them, when by castinge their accompte they shall perceiue that all the whole time of their lyfe was but a mee-re shadowe of a dreame, and that for their wanton delightes, and pleasures, that were so quicklie at an ende, they shall suffer most horrible paines, and tormentes, that shall neuer haue an ende.

The vnderstandinge.

Theise are the paines that the damned persons shall suffer in the memorie by callinge to minde their former prosperitie. But the paines which they shall suffer in their vnderstandinge when they shall consider the euerlastinge glorie that they haue lost shall be farre greater. Hereof commethe that worme that is alwaies gnawinge at their conscience: which (as the holie scripture doth so oftentimes threaten) shall lye daie and night bytinge, and gnawinge, and feedinge continually vpon the bowels of the damned persons. And as the worme breedeth in the woodde, and is alwaies eatinge the woodde, wherein it was bredde: euen so this worme of conscience proceedeth of synne, and is euermore struinge and settinge it selfe

The wor-me of conscience.

selfe against the same synne, whereof it was ingendered,

This worme of conscience is a certaine despite, and raging repentance, which the damned shall haue for euer, and euer, when they consider what they haue lost, and what good opportunitie and meanes they haue had in this lyfe not to lose it. This opportunitie shall continuallye be before their eies.

This worme is alwaies gnawinge their bowels (howbeit in vaine,) and it causeth them to saie euermore: O what an infortunat wretche am I, that had tyme and opportunitie to gaine that so blessed state which the vertuous doe enioye in the kingdome of heauen, and woulde not vse the benefite thereof. Alas! a tyme there was when this felicitie was offered vnto me, and I was exhorted and desired to receiue it, yea it was franckly geuen me, and I woulde not accepte it. For the onelie confessinge and pronouncing of my synnes with sorowe, and contrition, they had bene all forgeuen me. For the onelie askinge of forgeuenes of almightie God, it had bene graunted me. For the onelie geuinge of a cuppe of colde water to the poore, I had had lyfe euerlastinge graunted vnto me. And now alas!, cursed caytiffe that I am, I shall fast for euer: now shall I weipe and waile for euer: and repent me of that, which I haue done for euer: and all shalbe vterlie without anie fruite. O how idlye and wickedlie hath my tyme passed awaie, which shall

*Meditation for*

neuer retourne againe? What greate benefites receiued I of the worlde that mighte allure me to hazarde and lose the euerlastinge felicitie and blisse of heauen? Althoughe the worlde shoulde haue geuen me all the riche offices, mannors, lordships, kingdomes, pleasures, and delights that it had, although I might haue enioyed them so manie yeares as there be sandes in the Sea, all this were nothinge in comparison of the least paine and tormente which I now here alas doe suffer. And whereas I haue not had the true fruition of anie of these thinges, but onely a little shadowe of a fugitiue vayne pleasure, for this must I now suffer euerlastinge horrible tormétes here in hel. O vnhappy pleasure! O cursed chaunge! O infortunat howre, and moment, wherein I thus blynded my selfe! O what a blinde bussarde haue I bene! O what a miserable wretche and villaynous caytife am I! O a thousande, yea a hundreth thousande times vnhappy, that haue so fondlie deceiued my selfe! Cursed be he that deceiued me. Cursed be he that shoulde haue corrected me, and did not. Cursed be my father, and mother, that so wantonlye brought me vp. Cursed be the milke that I sucked. Cursed be the bread that I did eate, and the lyfe that I haue liued. Cursed by my birthe, and my natiuitie. And cursed be all creatures, that were anie helpes or meanes to bringe me to anie beinge. O how happye and fortunate are they that had neuer anie beinge, and they that  
were

were neuer borne! Happie are the wombes that neuer conceived: and happie are the brestes that neuer gaue sucke.

After this sorte shall the miserable damned wretches curse and banne all creatures, and cheiffie them that were the cause of their damnation. And so we read in the liues of the holie fathers, of a blessed holie man that sawe by reuelation a verie deepe well, full of great and horrible flames of fire, and in the midst of them were the father, and the sonne, both of them maniced together, and cursinge one another, with great furious rage, and despite. The father saied vnto his sonne. *Cursed be thou my sonne. For I to leaue thee wealthie, and riche became an vsurer, and for vsurie am I now here in hell damned.* And the sonne saied likewise vnto his father: *Cursed be thou my father, for that imagininge to enriche me hast bene the cause of my damnation: in that thou diddest leaue me euill gotten landes and goodes, and I for the wrongesfull keepinge of them and not makinge due restitution to the righte owners am here now alas damned euerlastinglye.*

About all this, how great shall the paines and tormentes of the malicious and euil disposed will of the damned be? There shall be in the will a continuall and outrageous malicious enuie against the glorie of almightie God, and his electe, which shall be euermore bytinge and gnawinge at their entrailes, no lesse than the worme of conscience; whereof we spake before. Of this paine saith the Psalme: *The*

The euill disposition of the will of the damned against the glorie of God and of his Sainctes.

*Psal. III. 10.*

*Meditation for*

*sinner shall see and be angrie: he shall gnashe with his teeth, and consume. And the desire of the wicked*

The malice  
and hatred  
of the dā-  
ned again-  
ste almightie  
God.

*shall perishe.* They shall haue also such a great abhorringe and hatred against almightie God, because he deteyneth and punisheth thē in that place, that like as a madde dogge stroken with a speare, tourneth againe in great furie to byte and gnawe it: euen so woulde the damned persons (if they might possibly) teare and rente almightie God in peeces, because they knowe that it is he, that pricketh them with his terrible speare, and that it is he, that striketh and tormenteth them from aboue with the dreadfull sworde of his iustice. They haue also a verie great obstinacie in wickednes, for they are not sorie either because they are wicked, or because they haue bene wicked, but rather they wishe that they had bene worse. And if they be sorie for their wicked lyfe, it is not for anie loue they beare vnto almightie God, but for the loue of them selues, that so they might haue escaped these horrible tormentes, if they had liued otherwise. Besides this, they haue also a perpetuall desperation. For they thinke so euill of almightie God, and of his mercie, that they haue no maner of hope therein, that euer he can perdo them, and also for that they knowe for certayne that their most grievous paines and tormentes shall neuer haue anie mitigation, or ende. This is the cause of their so horrible blasphemies, and of their despitefull raylinges against almightie God. For as they

The great  
obstinacie  
of the dā-  
ned in  
their wic-  
kednes.

The perpe-  
tual desper-  
ation of  
the dāned.

they haue no hope in him, so doe they seike to be reuenged of him as much as they can with their outragious and malicious raylinge tongues.

*Of the paine, Wich is tearmed by the diuins,  
Pœna damni: that is, the paine of  
losse of almightie God.*

## §. III.



H o woulde thinke that after all these paines here before rehearsed there were yet more to be suffered. ? And yet neuerthelesse it is certaine that all these paines in comparison of that which we haue now to speake of, are as it were nothinge. Consider then what a wounderfull payne this is like to be, seinge that such horrible tormentes as we haue before mentioned maie be termed nothinge if they be compared with this tormente. For all the paines that we haue hitherto spoken of, appertaine for the most parte to the paine of the sense. But besides all these, there is yet an other paine called the paine of losse, (which we touched before) the which without all comparison is farre greater than all the other, as it maie wel appeare by this reason. For paine is nothinge els, but onely a priuation of some good thinge that was either had, or in hope to be had. Now the greater this good thinge is, the greater paine and greife we haue



*Meditation for*

To loose  
almightie  
God is the  
greatest  
losse: for  
that he is  
an infinite  
good thinge.

Almightie  
God is the  
centre of  
the reason-  
able soule.  
S. Christo-  
stome.

when it is lost. As it appeareth plainly in the losse of temporall things, the which the greater they are in vallew, the greater is the greife that they cause. Now then, consideringe that almightie God is an infinite good thinge, and the greatest of all good things, it followeth necessarily that the wantinge of him shalbe an infinite miserie, and the greatest of all miseries.

Besides this, almightie God is the center of the reasonable soule, and the place where it hath his perfect rest. And thereof it cometh that the separation of the soule from almightie God is the most grievous and painfull separation of all that maie possibly be deuised. And therefore S. Chrysostome saith: *That if a thousande fiers of hell were ioyned together in one, they shoulde neuer be so great a paine to the soule, as it is to the soule to be separated in this wise for euer from almightie God.*

It is not possible for anie man to expresse by wordes the exceydinge greatnes of this greife. That seperation that is wont to happen in time of warre, when the suckinge babes are taken from their mothers breastes, is nothinge in comparison of the perpetuall diuision, and separation, which shalbe from the fruition of almightie God. And that thou mayst vnderstande somewhat hereof, consider what a horrible kinde of death that was, which certayne tyrantes caused some of the martirs to be put vnto. They caused two toppes or greate boughes

boughes of two great trees to be bowed downe violentlie to the grownde, and at the two endes of them they commaunded the feete of the holie Martyr that shoulde suffer death to be bounde, this done, they commaunded that the two bowghes shoulde sodely be losed with all violence, that when they shoulde recoyle and mounte vp againe to their naturall places, they shoulde hoyle vp the bodie on highe, and so rente and teare it a sonder in the aier, each one of the bowghes carienge with it that parte of the bodie, that was bounde vnto it.

Now if this crewell separation of the partes of a mans bodie one from an other seeme so great a tormente, what a torment thinke ye I shall that be, when the soule shalbe separated from almightie God, which is not a parte but the whole of our soule, espetially seinge the separation and tormente must endure, not onely for so smalle a time, as whilest the bowghe of a tree maie ascēde frō the grownde vp on highe, but so longe as God shalbe God, which is for euer, ad euer, worlde without ende.

*Of the particuler paines of the  
damned in hell.*

§. IIIL.



ESIDES all theise paines before rehearsed, there be yet diuers and sundrie others. For these paines are generall and common vnto all the

*Meditation for*

Certaine  
peculiar  
paynes are  
also parti-  
cularly ap-  
poynted  
vnto eue-  
rye dāned  
person, ac-  
cordinge  
to the qua-  
litie of his  
synne.  
*Esa. 27. 8.*

damned in hell, but ouer and besides these, there are certaine other paynes that be particularly and espēcially appointed and proportioned to euerie damned person, accordinge to the qualitie of his synne. As the Prophet Esaie signified when he saied. *Measure shalbe geuen againste measure, for so hath our Lorde determined in his harde harte, in the daie of his heate.* This heate signifieth the enkindelinge and furie of the wrathe of almightie God. The harde harte signifieth the terribleness of his sentence, that shall punnishe temporall offences with euēlasting paynes. The measure againste measure shalbe the quantitie and proportion of the paine, answerable to the qualitie of the offence. For therein shall the bewtie, and order of gods iustice wondrously shewe it selfe, whē he shall geue to euerie one of the damned his deserte, accordinge to the qualitie of his synne.

The coue-  
tous.  
The slou-  
thefull.  
The glut-  
ton.  
The lea-  
cherous.  
The en-  
uious.  
  
The prou-  
de.

After this sorte (as a holie father saiethe) The couetous shall there be punished with miserable necessitie. The slouthefull and negligente shall be pricked with bourninge hoar bodkins, and needels. The gluttons shall be tormented with passinge great honger, and thirste. The lecherous, and licentious liuers shall be wrapped in flames of stinckinge brimstone. The enuious shall howle and crie like madde dogges, with most inwarde paines, and greifes. The proude and presumptuous shall be full of perpetuall shame, and confusion:  
and

and so in like maner of all the rest.

Wherefore ô ye Idolators of the worlde! O ye louers of honor, and promotion! O ye greedie purchasers and scrapers together of landes, and riches! O ye deuisers of newe fashioned garmentes, and of straunge meates, pastimes, and delightes! O thou wicked and miserable Cittie of Babilon, who will now weepe, and bewaile thy case, who will lament againe thy miserable state with such pittiefull teares, as our Sauour did, sayeing: *Si cognouissetis & c.* Yf thou knewest nowe, &c. O that thou knewest how dearly these daintie delicate morsells will cost thee, and what fierce tormentors these same Idols that thou nowe adorest, wilbe there vnto thee! If a man doe eate fruit before it be ripe, it must needes set his teethe on edge. And in like maner forsomuche as worldie men will now enioye ease and rest before their time, and haue their paradise here in this place of bannishment, certainlye the daye will come, when their deintie morsells will set their teethe sore on edge: Accordinge as almightie God hath threatned by his Prophet: sayeing: Whosoever will eate sower grapes before they be ripe, let him be well assured, that they shalbe bitter vnto him. Now that man eateth grapes before they be ripe, that will preuente and tast before hande here in this lyfe the delightes that are to be enioyed in the lyfe to come, who afterwarde shal feele the bitterness of that morsell, when

*Luc. 19.*

we must  
not seeke  
to enioye  
ease and  
rest in this  
lyfe, but  
expecte the  
same in  
the lyfe to  
come.

*Ierem. 31. 30.*

*Meditation for*

by the iust iudgemente of almightie God he  
shalbe punnished, because he would be so ha-  
stie to enioye rest ad delihtes before his time.

*Of the eternitie of all these paines  
before reheresed.*

§. v.

**N**OW if all these paines be of them sel-  
ues so grieuous, and so passinge greate,  
how much greater and more grieuous  
shall they appeare, if vnto the greatnes and  
griuousnes of all these paines we ioyne also  
the eternitie, and euerlastinge continuance of  
them, and that they shall neuer haue an ende.  
When tenne thousande yeares be gone, and  
past, there shalbe added vnto them a hundred  
thousande yeares, and after those hundred  
thousande, there shal succede so manie thou-  
sande millions of yeares as there be starres in  
the Skye, and sandes in the Sea, and after all  
theise numbers of yeares are past, and gone,  
then shall the damned beginne to suffer a fre-  
she, and so shall the euerlastinge wheile of  
their most horrible tormentes goe continually  
turninge about for euer, and euer, worlde  
without ende. *The valley of Tophet* (saith Esaie)  
*is prepared longe since as yesterday, it is prepared at*  
*the kinges commaundemente, and it is verie diepe and*  
*large. The nutrimente thereof is fier, and much*  
*Woode: and the blast of our Lorde beinge as it were*

*Esa. 30. 33.*

*a rom-*

*a ronninge floude of brimstone doth enkindle it.*  
This valley is the bottomles pit of hell, prepared as yesterdaye (to wit, from the beginninge of the worlde,) for the punnishment of the wicked. The nutrimente thereof is fier, which burneth, and neuer consumeth. And the matter that preserueth this fier can neuer possibly ende, nor consume, nor be diminished with anie continuance of tyme. And that the damned maie be assured that this horrible fier shall neuer be quenched, the diuelles haue alwaies in charge to blowe it, and to kepe it continuallye burninge, who as they be immortall, so shall they neuer cease or be wearie of blowinge therein. And thoughe they shoulde be wearie, yet is there the blast of the almightie and eternall liuinge God, which shall neuer be wearie. Suerlie it shoulde be to greate purpose and verie much it were to be wished that men had some vnderstandinge of the cōtinuāce and eternitie of these most horrible grievous tormentes, in such sort as they be indeede. For vndoutedlie this woulde be a greate brydle for our lyfe. And therefore it shall not be from our purpose, if we bringe here some examples of like thinges, to the intent that thereby we maie haue some vnderstandinge thereof.

Consider then with thy selfe that so horrible kinde of tormente, that is vsed in some countreis, where malefactors be burned alieue, and the greater their offences are, the lesse

*Meditation for*

is the fyre wherewithall they are burned, which is done in this wise, that their torment maye be the longer prolonged. But what is the longest time ordinarily that the tormente of a man maie continewe, that is thus executed by this artificiall crueltie? Trulie it can scarcely continewe one whole naturall daie. Well then, tell me I praie thee, if this be so terrible and so horrible a kinde of tormente that endureth not one whole daie, the fyre beinge also but smalle, what an exceedinge horrible tormente shall that be in hell, that shall endure euerlastinglye, for euer, and euer, with suche an extreme great and feruente fier as that is? Is there anie man in the worlde so well skilled in the Mathematicall sciences, that he can declare by anie demonstration how farre the one exceedeth the other? Now if a man to escape that tormente woulde not sticke to put him selfe to all daungers, labours, and paines, be they neuer so great, what then ought all we to doe, to escape this most horrible extreme tormente of hell fyre?

Consider also what a terrible kinde of tormente that was, which Phalaris that cruell Tyrante inuented, of whom it is written, that he vsed when he woulde put men to death, to cause them to be inclosed within the bellie of a bull made of mettall, and then caused a fier to be made vnderneath it, and this cruell manner of punnishment he deuised, that the miserable man by the heate of the yron shoulde  
bur-

burne within the same by litle and litle, and not be able to escape, nor defende him selfe, nor haue anie other remedie, but onely to burne, and rore, and tumble, and tossë him selfe within that strait place, vntill he were dead. What harte can heare of this crueltie, but that his fleas he will tremble and quake, onely in thinkinge of it? Wherefore tell me now (ô thou Christian) what is all this in comparison of that most greiuous and horrible tormente which we here treat of, but onely a meere dreame, or shadowe? Now if the verie imagination and thinkinge of these horrible paines of hell doe make vs afraide, what shal it be, not to thinke of them onelic, but euen to suffer them in verie deede? Certainlie it is so horrible a matter to suffer paines and tormentes euerlastinglye, that althoughe there were but one alone emonge all the children of Adam, that shoulde suffer in hell in this wise, it were enoughe to make vs all to tremble, and quake. There was but one emonge Christes disciples, that shoulde sell his master, and yet when Christ saied: *One of you shall betraie me:* Math. 26. 21. all beganne to be afraide, and waxe sad, for that the matter was of so great importance. Now then why doe not we much more tremble, and quake, knowinge certainlie: *That the number of fooles is infinite: and that the waie vnto life euerlastinge is verie narrowe, and strait: and that hell hath enlarged her mouthe without anie limitte,* Eccles. 1. 15. Math. 7. 14. Esa. 5. 14. to receiue the multitudes that goe into it? If we



*Meditation for*

If a Christian did consider the euerlasting continuance of the horrible paynes of hell, it would make him loke better to the debt we framinge of his lyfe.

belecue not this, where is our faith? If we doe belecue and confesse it, where is our iudgement, and reason? And if we haue both iudgement and reason, why doe we not publithe and preache this matter in the open streates and market places? Why goe we not into the desertes, (as manie of the Sainctes haue done) there to doe penance for our synnes, and to liue an austere lyfe emonge beastes, that we maie escape these most horrible and euerlasting tormentes? How is it that we can sleepe in the night? Yea how happeneth it, that we be not quite out of our wittes, when we doe thinke attentiuely and consider of so strunge a perill as this is, seinge lesse daungers than these haue bene able, not onely to frighte and besfraught men out of their wittes, but also to bereue them of their liues.

This is the greatest payne that the miserable damned persons haue in hell, to vnderstande that almightie God and their most greiuous tormentes shalbe of one lyke continuance: and therefore their miserie can haue no comfort, because their paine hath no ende. If the damned persons coulde be perswaded that after a hundered thowsande millions of yeares their paynes shoulde haue an ende, euē that perswasion alone would be a great comfort vnto them. For then all their tormētes (albeit it were verie lōge) would yet at the length come to an ende. But assured they are that their paines shall haue no ende at all. For as

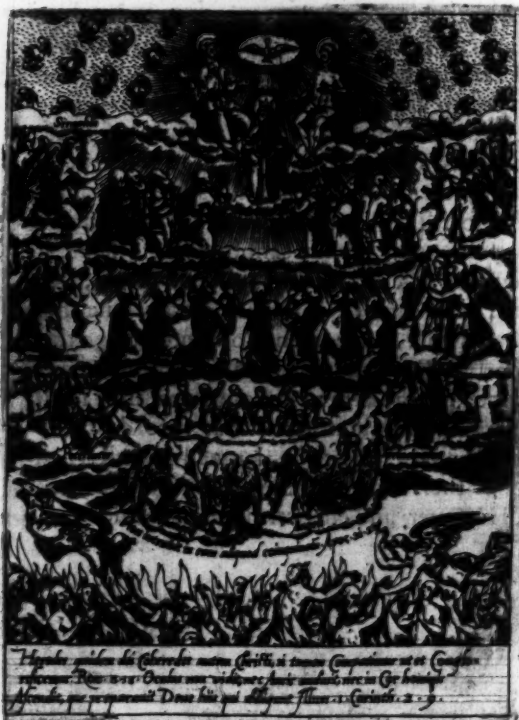
S. Grego-  
rie:

S. Gre-

S. Gregorie saieth. *There the wicked haue death without anie death, an ende without anie ende, and a defecte without anie defecte.* For their death alwaies liueth, their ende alwaies beginneth, and their defecte neuer faileth. And for this cause the Prophet saieth: *They are in hell as it were sheepe, and death seideth vpon them.* The herbe that is there fed vpon is not wholie plucked vp, because the roote is aliue, which is the beginninge of lyfe: and this causeth the herbe to springe againe, that it maie still be fed vpon. And therefore the pasture of those scildes is immortall, forsomuch as it is alwaies eaten, and alwaies reuyueth againe. Now after this sorte shall death feede vpon the damned persons: and as death cannot dye, so shall it neuer be filled with this kinde of foode, nor euer be wearie in doinge this office; neither shall it euer make an ende of deuouringe this morsell. For that death shall euermore haue somewhat in them to deuoure, and they shall euermore minister somewhat vnto death to be deuoured: so as the damned in hell shall suffer their most horrible paines and tormentes for euer, and euer, without anie ende.

*Meditation for*  
**SATTYRDAIE**  
**NIGHTE.**

OF THE EVERLASTINGE GLORIE  
 AND FELICITIE OF THE KING-  
 DOME OF HEAVEN.



**THIS**

## THIS DAIE (WHEN THOU

HAST MADE THE SIGNE OF

*the Crosse, and prepared thy selfe hereunto,) thou hast to meditate vpon the felicitie of eternall glorie in the kingedome of heauen.*

**T**HIS consideration is so profitable, that if it were holpen with the lighte of a liuely faithe, it were able to make all the bitter paines and labours which we shoulde take for the attaininge thereof to become sweite, and pleasant. For if the loue of landes and riches doe cause the paines, and labours, that be taken for them to seime sweite, and pleasant, If the loue of childre also doe cause women to wishe for the paines of childebearinge, what woulde the loue of this most excellent and passinge great felicitie doe, in comparison whereof all other felicities are of non accompt. If it be saied of the patriarche Iacob, that his seuen years seruice seemed but shorte vnto him, in respecte of the great loue he bare to Rachel, what woulde the loue of that infinite bewtie worke in our hartes, what woulde that euerlastinge mariage cause vs to doe, if it were considered with the eies of a liuely faith.

*Genes. 29.  
20.*

Wherefore that thou mayst vnderstande somewhat of this felicitie, thou hast to consider (emonge other thinges) these fiue pointes that are in it: to witt: The excellencie and

*Fiue pointes to be considered in this meditation.*

*Meditation for*

greatenes of the place: The fruition of the companie of those blessed inhabitantes: The vision of almightie God: The glorie of the Sainctes bodies: And finallie, the perfect fruition of all good thinges that are there.

I.

The excellencie and greatnes of the heauens.

First of all therefore consider the excellencie of the place, and especially the greatnes thereof, which is surelye very wonderfull. For when a man readeth in certaine graue awthors, that euerie one of the starres of heauen is greater than all the whole earthe, yea and which is more meruailous that there be some starres emonge them of such notable greatnes, that they be nyntie times greater then all the whole earthe: when a man heareth these thinges, and listeth vp his eies to heauen, and seeth in the same such a multitude of starres, and so manie voyde spaces where manie more starres might be set, how can he but wonder? How can he but be astonied, and in a maner besides himselfe consideringe the passinge greatnes of that place, and much more of that mightie Soueraine Lorde, that created it of nothings?

The goodlie bewtie of the heauens.

Then as towching the goodlie bewtie of that place it is a thinge that can not be expressed with wordes. For if almightie God hath created thinges so wonderfull and so bewtifull in this vale of teares, and place of bannishment: what wonderfull bewtifull thinges hath he created (trowe ye) in that place, which is the seate of his glorie, the throne of his mightie power, the pallace of his maiestie, the howse of

of his electe, and the paradise of all deligh-  
tes?

After thou hast considered the excellen-  
cie of the place, consider also the great wor-  
thines of those blessed inhahitantes that dwell  
in it: whose number, holines, riches, and bew-  
tie, are greater than anie man can imagin. S.  
Iohn saith, that the number of the electe is  
so great, that no man is able to counte them.  
S. Dionysius saith, that the number of the  
Angels is so great, that they exceede without  
comparifon all corporall and materiall thin-  
ges in the earthe. S. Thomas agreinge with  
this opinion saith, that like as the greatnes of  
the heauē exceedeth the greatnes of the ear-  
the without anie proportion: euen so doth the  
multitude of those glorious spirites exceede  
the multitude of all corporall and materiall  
thinges that are in this worlde with the like  
aduantage and proportion. Now what thin-  
ge can be imagined more wonderful than this?  
Certainlie this is such a matter, that if it were  
well considered, it were able to astonishe all  
men. Againe, if euerie one of the Angels (yea  
thoughe it be the verie leaste Angell emonge  
them all) be more goodlie and bewtifull to  
beholde than all this visible worlde, what a  
glorious sighte shall it then be to beholde  
such a number of bewtifull Angels, and to see  
the perfections, and offices, that euerie one of  
them hath in that highe and supreme cittie?  
There the Angels goe as it were in ambassages: Angels.

The frui-  
tion of the  
companie  
of the bles-  
sed inhabi-  
tantes in  
heauen.

*Apoc. 7. 9.*  
The num-  
ber of the  
electe.

The num-  
ber of the  
Angelles  
in heauen.

*Meditation for*

Archāgels.  
Principalities.  
Powers.  
Dominations.  
Vertues.  
Thrones.  
Cherubins.  
Seraphins.

The Archangels are occupied in their ministerie: The Principalities triumphe: The Powers reioyce: The dominations gouerne: The Vertues shyne: The Thrones glister: The Cherubins geue light: The Seraphins burne with loue: And all of that heauenlie cōwert doe singe lawdes and prayses vnto almightie God. Now if the companie and conuersation of good and vertuous persons be so sweite, and amiable a thinge, what a blessed thinge shall it be, to conuerse, and kepe companie with so so manie good and blessed Sainctes as be there: to speake with the Apostles, to be conuersant with the Prophetes, to communicate with the Martirs, and to dwell and haue a perpetuall familiaritie with all the electe?

III.  
The vision  
of almighty  
God.

Now if it shall be so greate a glorie to enioye the companie of the good, what shall it be to enioye the companie and presence of him, whom the morninge starres doe praise, at whose excellent bewtie the Sonne and moone doe wonder, before whose maiestie the Angels bowe downe, and at whose presence men doe meruailouslie reioyce? What a glorie shall it be, to beholde that vniuersall goodnes, in whom are all good thinges? That greater worlde, in whom all worldes are conteyned? What a ioye shall it be to see him, who beinge one, is all thinges, and yet beinge one, and most simple in himselfe, comprehendeth the perfections of all thinges? If to heare and see kinge Salomō, were thought so great a matter that

that the Quene of Saba saied of him: *Blessed 3. Reg. 10.*  
*are they that stand before thy presence, and enioye thy*  
*wisedome: what a thinge shall it be to behol-*  
*de that most highe Salomon? that euerlastinge*  
*wisedome? that infinite greatnes? that ine-*  
*stimable bewtie? that exceedinge goodnes? and*  
*to enioye the same for euermore? This is the*  
*essentiall glorie of the Sainctes. This is the last*  
*ende and center of all our desires.*

After this, consider the glorie of the bodies, in which there shall be no parte but shall be glorified. For there euerie one of the members and senses shall haue his particuler glorie, and object, wherein to take delighte. There the bodies of the Sainctes shall be endued with those fower singuler qualities, and dowries, to witt, with subtiltie, swiftnes, impassibilitie, and clearenes. And this clearenes shall be so great, that euerie one of the Sainctes bodies shall shine like the sonne in the kingdome of their father. Now if this sonne that standeth in the midst of the firmamente beinge but one be sufficient to geue lighte and comfort to all this worlde, what a lighte shall so manie sonnes and lampes make, as shall shine so brightlie in that place altogether?

IIII.  
 The glorie  
 of the Sain-  
 ctes bodies  
 in heauen.

The fower  
 dowries of  
 glorified  
 bodies.

To conclude, in this glorie all good thinges shall be fownde whole together, and all euill thinges shall be bannished from thence. There shall be healethe without infirmitie, libertie without bondage, bewtie without deformitie, immortalitie without corruption,

V.  
 The perfe-  
 cte fruitio  
 of all good  
 thinges in  
 heauen.



*Meditation for*

S. Augusti-  
ne.

abundance without necessitie, quietnes without vexation, securitie without feare, knowledge without error, fulnes without lothsomenes, ioye without heauines, and honour without contradiction. There (as S. Augustine saith) shalbe true glorie. For there shall non be praised, either by error, or flatterie. There shalbe true honour. For there it shall neither be denied to suche as deserue it, nor geuen to suche as deserue it not. There shalbe true peace. For there shall no man be molested neither by him selfe, nor by others. The rewarde of vertue shalbe euen he that gaue the vertue, and hath promised himselfe for a rewarde of the same, who is the greatest and best of all thinges, (to witt, almightie God.) He shalbe the ende of our desires. He shall there be seene without ceassing, loued without lothsomenes, and praised without wearines. There the place is large, bewtifull, bright, and secure. The companie verie good, and delightfull. The time alwaies after one sorte, not distincted into eueninge, and morninge, but continued with a simple eternitie. There shalbe a perpetuall springe, which throughe the freshnes and sweite breathinge of the holie Ghost shall florish for euermore. There shall all reioyce, all shall singe, and geue continuall praise to the cheife geuer of all thinges, throughe whose bountifull goodnes they liue, and reigne

reigne in glorie. O heauenly cittie! O secure dwellinge place! O blissefull countrey, where all delightfull thinges are to be fownde! O happie people, without anie grudginge! O quiet neighbours, where no one is subiecte to anye wante, or necessitie! O that the striffe, and contention of this present state were at an ende! O that the daies of my bannishment might be finished! O how long is the time of my peregrination prolonged! When shall this daie come? When shall I come and appeare before the face of my sweete Lorde and Sauour?

## THE SIXTE TREATISE.

OF THE CONSIDERATION OF

*the glorie of Paradise: wherein the  
former meditation is declared  
more at large.*



NE of the thinges wherevpon it behoueth vs most to haue our eies alwaies fixed in this vale of teares is the blessed state of glorie in the kingdome of heauen. For this consideration alone were able to encourage vs to susteine willingely all labours and paines that are to be suffered for the atteyninge of it. When almightie God

*Meditation for*

promised to giue to the Patriarke Abraham the lande of promise he commaunded him to walke and vewe it all rounde abowte: sayeing,  
*Genes. 13. 17. Arise, and walke all ouer this lande both in lengthe, and breadthe, and consider it on euerie side. For I will geue it vnto thee.* Arise vp therefore (O my soule,) aduaunce thy selfe on highe, leaue all earthlye cares and affaires here benethe, and flee vp with the winges of thy spirite vnto that most excellēt noble lande of promise, and consider with good attention the lengthe of the eternitie, the largenes of the felicitie, and the greatnes of the riches, with all the rest that is therein.

*3. Reg. 10.* It is writtē of the Quene of Saba, that when she hearde of the great fame of Salomon, she went to Ieruzalem to see the great and wonderfull things that were reported of him. Considering therefore that the fame of that heauenly Ieruzalem, and of that supreme kinge that gouerneth it, is no lesse than the renoume of Salomon was, ascende thou now vp on highe with thy spirite vnto this noble cittie, to contemplate the wisdomē of this supreme kinge, the bewtie of this temple, the seruice of this table, the orders of them that attende vpon it, the liueries that the whole familie weare, and withall the policie and glorie of this noble cittie. For if thou be able to consider euerie one of these things, it maie be that thy spiritie shalbe lifted vp aboue it selfe, and thou shalt perceiue that there hath not bene de-

declared vnto thee so muche as the verie least parte of this glorie. But for this purpose it Ishalbe requisite to haue a spetiall lighte of almightie God, as the Apostle signifieth, sayeing: I beseeche the God of glorie and the father of our Lorde Iesus Christ to geue you the spirite of wisdom, and to lighten the eyes of your hartes, that you maie vnderstande how great the hope of your vocation is, and the riches of that enheritance, and glorie, which he hath prepared for the Sainctes. And althoughe in this glorie there be manie thinges to contemplate vpon, yet mayst thou now espetiallie consider these fiue principall thinges, that we towched before: to witt: The excellencie and greatnes of the place: The fruition of the companie of those blessed inhabitants: The vision of almightie God: The glorie of the Sainctes bodies: And the euerlasting continuance and eternitie of all these so great and wonderfull benefites.

Ephes. i. 17.  
18.

Fiue principall thinges to be considered in this meditation.

*of the goodlines and excellencie of the place.*

§. I.



FIRST of all consider the goodlie bewtie of the place, which S. Iohn describeth vnto vs in a figure in his Apocalips in these wordes: One of the seuen Angels spake vnto me, sayeing: Come, and I will shewe thee the spouse of the

Apos. 12.

*Meditation for*

lambe: and he caried me awaie in spirite to a highe and great mountaine, and shewed me the holie cittie of Ieruzalem, which descended from heauen, and shyned with the clearenes of almightie God, and the light thereof was like to the glisteringe brightnes of pretious stones. This cittie had one great and highe walle, in which were twelue gates, and in the gates twelue Angels, accordinge to the number of the gates. The foundatiōs of the walles of this cittie were wholye wroughte with pretious stones, and the twelue gates thereof were twelue pearles, euerie gate made of one pearle, and the streat of this cittie was of pure golde like vnto a verie cleare glasse: and I sawe no temple therein, because our Lorde God almightie and the lambe were the temple: and the cittie had no neede of Sonne or Moone to geue light vnto it, forsomuche as the clearnes of almightie God doth lighten it, and the lampe that burneth there is the lambe. Moreover the Angell shewed me a foud of the water of lyfe, as clear as the cristall, which issued out of the seat of almightie God, and of the lambe. In the midst of the streat and both on the one side of the foud and on the other was planted the tree of lyfe, which brought forth the twelue frutes in the yeare, euerie monethe his fruite, and the leaues of this tree serued for the healthe of nations. No maner of malediction shall euer be seene there, but there shall be the seat of almightie God, and of the lam-

*Apor. 22.*

ſabe. And his ſeruātes ſhall ſerue him, and they  
hall ſee his face, and haue the name of him  
written in their foreheades, and they ſhal rei-  
gne for euer, and euer, worlde without ende.

Beholde here (dear brother) the bewtie of  
this cittie deſcribed vnto thee: not that thou  
maiſt thinke that theſe thinges are there in  
ſuch a materiall ſort as the wordes doe ſounde,  
but that by meanes of theſe thou maiſt concei-  
ue other more ſpirituall and more excellent  
thinges, which are figured vnto vs by theſe ma-  
teriall thinges.

The ſituation of this cittie is aboue all the  
heauens, and the greatnes and largenes there-  
of exceideth all meaſure. For if euerie one of  
the ſtarres of heauen be ſo great as we haue  
before declared, how great then muſt that hea-  
uen be, that containeth in it all the ſtarres, and  
all the heauens? Suerlie there is no greatnes in  
the worlde that maie be compared vnto this.  
For (as a holie father ſaiethe) from the weſt  
parte of Spayne vnto the vttermoſt borders  
of the Indiens a ſhippe maie ſaile (if it haue a  
prosperous wynde) in fewe daies: but that re-  
gion of heauen is ſo great, that the ſtarres  
(which are more ſwifte than the ſonne bea-  
mes) can not finiſhe their courſe in it in ma-  
nie yeares.

The ſitua-  
tion and  
greatnes  
of the hea-  
uenlie cit-  
tie.

Now if thou demaunde of the workman-  
ſhippe of that buildinge, there is no tonge  
able to expreſſe it. For if that worke that ap-  
peareth outwardly to our mortall eies be ſo

The good-  
lie worke-  
manſhippe  
of the buil-  
dinge.

*Meditation for*

goodly, and bewtifull, what is to be supposed of all the rest that is there reserved for the sighte onelie of immortall eies? And if we see that by the handieworke of men certaine workes are made here so sightlie, and so bewtifull, that they astonishe the eies of them that doe beholde them, what a worke must that be, which is wrought by the hande of almightie God himselfe in that royall howse, in that sacred pallace, in that howse of ioye, and solace, which he hath built for the glorie of his electe? O how amiable are thy tabernacles (saierhe the Prophet) ô Lorde God of vertues? My soule desireth and feinteth in beholdinge the pallaces of our Lorde.

*Psal. 83. 1.*

The state  
and condition  
of the  
cittizens of  
heauen.

The thinge that most principallie commendeth a cittie is the state and condition of the cittizens, to witt, if they be noble, if they be manie, if they liue in peace, and concorde amonge them selues. Now who is able to declare the excellencie of this cittie in this behalfe? All the inhabitantes therein be noble personages, there is no one amonge them of base linage, forsomuch as they be all the sonnes and children of God. They be so frendly and louinge one towardses an other, that they be all (as it were) one soule, and one harte. And they liue in so great peace, and concorde, that the verie cittie it selfe is called Ieruzalem that is to saie, the vision of peace. If thou desire to vnderstande the number of the inhabitantes in this cittie, vnto this desire S. Iohn maketh

maketh answer in his reuelations, where he *Apo. 7. 9.* saith: that he sawe in spirite such a great The number of the companie of blessed Sainctes, that no man was able to reckon them, gathered together of blessed inhabitantes all kindes of nations, people, and tonges, which in heauen. stode before the throne of almightie God, and of his lambe, appareiled in white garmentes, and with triumphante palmes in their handes, singinge vnto almightie God songes of praise. And vnto this sayeing of S. Iohn, doth that agrie verie well, which is signified by the Prophet Daniell concerninge this holie number: where he saith: *Dan. 7. 10.* *Thow sande thow sandes serue the Lorde of maiestie, and tenne hundred thow sande thow sandes stande before him.*

And thinke not because the number is so great that they be therefore disordered. For there the multitude is no cause of confusion, but of greater order, and harmonie. For almightie God that hath with such a wonderfull consonance and agrement disposed the mouinges of the heauens, and the courses of the starres, callinge them euerie one by his proper name, hath also ordeined all that innumerable armie of blessed Sainctes with a most wonderfull goodlie ordre, and disposition, appointinge to euerie one his place, and glorie, accordinge to his merite. And so there is one place for the virgins, an other for the Confessors, an other for the holie Martirs, an other for the Patriarkes, and Prophets, an other for the Apostles and Euangelistes, and so forth in all the rest.

Euerie one of the Sainctes hath his place and glorie in heauen accordinge to the degree of euerie one of their merites in this lyfe.



*Meditation for*

There be  
nine orders  
of Angels  
in heauen.

The blessed  
virgin Ma-  
rie is pla-  
ced in hea-  
uen aboue  
all the An-  
gels and  
Sainctes,

And in like sorte as men are there diuided, and placed, euen so after their maner are the Angels also, which be diuided into three Hierarchies, and those three Hierarchies into nine orders. And aboue all the Sainctes and Angels is placed the throne of that most excellent Quene of Angels, the mother of almightie God, who alone is an order by her selfe: forsomuch as she hath no peere, nor anie one that is like vnto her. And aboue the all the hollie humanitie of our Sauour Christ hath the cheife place and preeminence, who sitteth at the right hande of the maiestie of almightie God in the highest.

Now (thou Christian soule) take a vewe of all these orders: walke through these streets, and waies: consider the order of these citizens, the bewtie of this cittie, and the noblenes and worthines of these inhabitantes. Salute them euerie one by their names, and desire them to helpe and succour thee with their praiers. Salute also this sweite and pleasaunt countrey, and as a pilgrime beholdinge it as yet a farre off, directe thine eies, and withal thy harte vnto it, and saie. Alhaile sweite countrey! the lande of promise! the hauen of securitie! the place of refuge! the howse of blessinge! the kingdome of all worldes! the paradise of delightes! the garden of eternall flowers! the market place of all treasure! the crowne of all iust persons! and the ende of all our desires! Alhaile our mother, and our hope! After thee haue

haue we sighed a longe time! For thee haue we mourned, and doe mourne euen at this presente! For the loue of thee haue we foughte and doe still fighte a longe battell in this our transitorie lyfe! For we knowe assuredlie, that none shalbe rewarded and crowned in thee, but onely such as haue here fowghten faithfullie. 2.Tim.2.5.

*Of the seconde Ioye that the soule shall haue in  
the kingedome of heauen: Which is the  
enioyinge of the companie  
of the Sainctes.*

S. II.



**V**H o is able after this great ioye to declare what a further ioye the soule shall haue by beinge in this most happie and blessed companie? For there the vertue of charitie is in her full perfection, the propertie of which vertue is to cause all thinges to be common. There shall that petition be perfectlie fulfilled which our sauiour made, sayeing:

*I beseech thee o father, that they maie be one (by loue,) as we are one (by nature.)* For there shall the electe be more streitlie vnited together in one than the members of one same bodie, because all shall participate of one same spirite, which geueth vnto all one same beinge, and withall one blessed lyfe. If thou imagin it to be otherwise, tell me, what is the cause why

*Ioan. 17. II.*

All the electe in heauen shall be more streitlie vnited together in one, than the members of one

*Meditation for*

bodie, be-  
cause all  
shall parti-  
cipate of  
the spirite  
of God.

the members of one bodie haue so great a vn-  
itie and loue one towards an other? The rea-  
son is, because they all are partakers of one sa-  
me forme, that is, of one soule, which geueth  
one same beinge and one lyfe to them all. Now  
if the spirite of a man haue power to cause so  
great a vnitie betwene members that are so dif-  
ferent in offices, and natures, is it anie wonder  
if the spirite of almightie God by whom all  
the electe doe liue ( which spirite is as it were  
the comon soule to them all) shoulde cause a  
farre greater and more perfecte vnitie emonge  
them: espetially consideringe that the spirite  
of God is a more noble cause, and of a more  
excellent vertue, and power, yea, and geueth  
also a more noble beinge?

Well now, if this maner of vnitie and loue  
doe cause all thinges to be comon, as well good,  
as euil, (as we see in the members of one bodie,  
and in the loue of mothers towards their chil-  
dren, who reioyce as much at their felicitie, as  
at their owne,) what a wonderful ioye shal one  
of the electe there haue of the glorie of all the  
rest, consideringe that he shal loue euerie one  
of them as well as him selfe? For as S. Gregorie  
saie the, *That heauenly inheritance vnto all is one, and  
vnto euerie one is all: forsomuch as euerie one of the  
blessed Sainctes reioyceth as muche at the ioyes and fe-  
licities of all others, as if he were him selfe in possession  
of the same.* But what can we inferre of all this?  
Marie thus much, that as the number of the  
blessed Sainctes is after a sorte infinite, euen so  
the

S. Grego-  
rie.

the ioyes of each one of them shall also after a sorte be infinite, and that euerie one of the Sainctes shall haue the excellencies of all, forsomuch as whatsoeuer anie one of them shall not haue in himselfe, he shall haue it in others. These be spiritually those seuen sonnes of Iob, *Iob. 1. 4.* emonge whom there was such a greate loue and communicatinge one to an other, that euerie one of them in his order made a feast one daie of the weke vnto all the reste, whereby it came to passe that euerie one of the was no lesse partaker of the goodes of others, than of his owne proper goodes. And so that which was proper to one was comon to all: and that which was common to all was proper to euerie one. This effecte wroughte loue and brotherly affection in those holie brethern. Now how much greater shall the brotherly loue of the electe be in the kingdome of heauen? How much greater shall the number of brothers be there? How much more treasure and riches shall they haue to enioye? Now by this accompte, what a feast shall that be, which the Seraphins shall there make vnto vs, who are in the highest degree of all blessed Spirites, and most neare vnto almightie God, when they shall discouer vnto our eies the noblenes of their state, and condition, the cleerenes of their contemplation, and the most feruente burninge heate of their loue? What a feast also shall the Cherubins make, in whom the treasures of *Luc. 19.* Cherubins. the wisdom of almightie God are enclosed?

*Meditation for*

Thrones.  
Domina-  
tions.  
*Ierem. 31.*  
Martirs.

Virgins.

S. Lauren-  
ce.

S. Catheri-  
ne.

The holie  
Macha-  
bees.

S. Iohn Ba-  
ptiste.

What a feast likewise shall that be of the Thrones, and Dominations, and of all the other blessed spirites? What a ioye shall it be to see and haue the fruition of that glorious armie of Martirs, clothed with white garmentes, with their palmes in their handes, and with the glorious ensignes of their triumphes? What a ioye shall it be to beholde there those cleuen thousande virgins altogether, and those tenne thousande Martirs, which were the true followers of the glorie, and Crosse of Christ, with other innumerable multitudes of them? What a ioye shall it be to see there that glorious Deacon (S. Laurence) with his greedyron in his hande, shyninge nowe much brighter than the flames wherewith he was burned, hauinge defyed the cruell tirantes, and wearied the tormētors with an inuincible patience? What a ioye shall it be to beholde there the bewtifull and glorious virgin S. Catherine crowned with roses, and lilies, who ouercame the wheele of their rasers with the weapons of faith, and hope? What a ioye shall it be to see those seuen noble Machabees with their godly and valiant mother, hauinge contemned all kinde of deathes and tormentes for keepinge the lawe of almightie God? What chaine of golde and pretious stones are so goodly to beholde as the necke of the glorious forerunner of Christ. S. Iohn Baptiste, who chose rather to lose his head, than to dissemble the filthines of the adulterous kinge? What purple shall shine so

so brighte as the bodie of blessed S. Bartholomewe, who had his skinne fleyd from his fleashe for our Sauour Christ his sake? What other thinge shall it be to see the bodie of S. Stephen that was brused with the strokes of the stones, than to beholde a riche longe robe trimlie garnished and sett all ouer with goodlie precious rubies, and diamondes? What a ioyful sighte shall it be to see those two glorious princes of Christes Church, S. Peter, and S. Paule, shyninge there verie brightly, the one with his sworde, and the other with the glorious standarte of Christ (to witt, the Crosse) wherewith they were crowned? Now what a ioye shall it be, to enioye the glories of each one of all these blessed sainctes, as if they were properly our owne? O glorious feast! ô royall bancket! ô table meet for almightie God, and his electe! Wherefore let these worldlinges get them to their filthie and carnall banquettes: let them burste their bellies with their gluttonous excessse, and superfluities: Such a feast as this is where such excellent meates are serued is conuenient for almightie God, and his electe.

Ascende yet vp higher aboue all the orders of Angels, and there shalt thou finde an other singuler glorie that doth wonderfullie reioyce all that supreme Courte, and maketh the citie of God as it were dronke with meruailous delighte. Lift vp thine eies, and beholde (the most blessed virgin Marie) that Quene of mercie full of clearenes, and bewtie, at whose glorie

S. Bartholomewe.

S. Stephen.

S. Peter.  
S. Paul.

The blessed  
virgin  
Marie, mother of  
God.

*Meditation for*

the' Angels doe wonder, and in whose excellencie men doe glorie. This is the Quene of heauen crowned with starres, clothed with the sonne, shodde with the moone, and blessed aboute all women.

*Luc. 2.*

*Matt. 2.*

*Ioan. 19.*

*4. Reg. 18. 33.*

Consider now what a greate ioye it shalbe to beholde this our blessed Ladie, and mother, not kneelinge now vpon her knees before the maunger, not troubled and molested now with the fryghtes and feares of such thinges as holie Simeon prophesied vnto her, not lamentinge and seekinge now her lost childe in all partes, but with inestimable peace and securitie placed at the righte hande of her deere sonne, without all feare of euer leeing that her most pretious treasure. Now hathe she no neede to seeke the deade time of the secrete night, to deliuer the childe frō the cōspiracies of Herode by flyenge into Egipte. Now dothe she no more stāde at the foote of the crosse, receyuinge vpo her head the droppes of bloude that fel from aboue, and caryenge in her vpper garmente a perpetuall remembrance of that her greate greife. Now she feelethe no more the greife of that dolefull exchaunge, when she had assigned vnto her the disciple in steede of the master, and the seruante in steede of the lorde. Now are those sorowfull wordes to be hearde no more which she vttered with great weeping and lamentation vnder that bloud-die tree: sayeing: *O that I might die for thee Absolon: my sonne: my sonne Absolon.* Now is all this  
foro-

forowe at an ende, and she that was more afflicted in this worlde thā anie other mere creature, is now seene there exalted aboue al creatures, enioyinge for euer that cheifeste goodnes, and sayeing: *I haue founde him Whom my soule* Cant. 3. 4. *loueth: I will holde him, and will not let him goe.*

And if this be so great a ioye, what a ioye shall that be to beholde the most sacred humanitie of our sauour Christ, and the glorie and bewtie of that bodie, which was so fowlie diffigured for our sakes vpon the crosse? *It shalbe* S. Bernar-  
*undo Wredlie* (as S. Bernarde saithe) *a thinge full of* de.  
*all sweetnes, and delighte, When men shall there see*  
*and beholde a man, the creator of men, and Lorde of*  
*all thinges created.* We are wonte to esteime it for a singular honour to our whole familie, to see some one of our kined to be made a Cardinall, or a Pope. Now how farre greater honour shall this be vnto vs, to see that Lorde who is of our fleashe, and bloude, sittinge at the righte hande of the father, and made kinge both of heauen, and earthe? With what a passinge great ioye shall men stande emonge the Angels, when they shall see that the Lorde of the whole howse, and the vniuersall creator of all thinges is not an Angell, but a man? For if the members doe accompte that to be an honour vnto them, that is done to their head, (by reason of the great vnion, that is betwene them and it,) what shall it be there, where there is suche a straye vnion betwene the members, and the head? What shall it be els, but

The sacred  
humanitie  
of Christe.

It shalbe a  
greate ioye  
to men in  
heauen, to  
see the  
Lorde and  
creator of  
all thinges  
to be (not  
an Angell,  
but) a man.



*Meditation for*

*Cant. 8.*

that euerie one of the sainctes shall accompre the glorie of their Lorde as their owne peculiar glorie? This ioye shall be so passinge great, that no wordes are able to expresse it accordinge to the worthines thereof. Now who shall be so happie, as to be thoughte worthe to enioye so great a blysse and felicitie? O that thou were as my brother suckinge the brestes of my mother, that I mighte finde thee without, and kisse thee with the lippes of deuotion, and embrace thee with the armes of loue! O most sweete louinge Lorde! When shall this ioyefull daie come? When shall I appeare before thy face? When shall I be filled with thy excellent bewtie? When shall I see that countenance of thine, wherevpon the Angels are desirous to beholde?

*Of the thirde ioye that the soules shall haue in  
the kingdome of heauen: Which is,  
the enioyinge of the cleare vision  
of almightie God.*

*S. III.*

In the cleare vision of almightie God. consisteth the essentiall glorie of the Sainctes.

**N**ow what a ioye shall it be aboue all this to haue a cleare sighte of that diuine face, in the sighte of who consisteth the essentiall glorie of the Sainctes? All the thinges we haue hitherto spoken of, are certainly great motiues towardes the accomlishement of glorie: but they all

all are litle in comparifon of the cleare vifion of almightie God. Of Iflachar it is written, *That he ſawe that reſt was good, and that the lande was beſt: and therefore he put his ſhoulders to labour, and made him ſelfe ſubieſte to tribute.* *Gen. 49. 15.* The reſt and glorie of the Sainctes is good: but the lande that bringeth forth this reſt is beſt in the ſuperlatiue degrie. For this lande is the face and bewtie of almightie God, of the vifion and beholdinge of whom proceedeth the reſt and glorie of the Sainctes. This cleare vifion of almightie God is the thinge that of it ſelfe alone is able to geue perfecte reſt vnto our ſowles. For all the ſweetnes and pleaſantnes of creatures well maie it geue delighte to the harte of man, but it can neuer wholye ſatisfie and fill it. Now if all theſe good thinges before reherſed ſhall ſo much delight vs, how much then ſhall that good thinge delight vs that conteineth in it ſelfe the perfection and ſomme of all good thinges? And if the onely ſighte and beholdinge of creatures be ſo glorious, what a glorie ſhall it be to beholde that diuine face, that moſt brighte lighte, and that moſt excellent bewtie of almightie God, in whom all bewties doe ſhyne? What a glorious ſighte ſhall it be to beholde that eſſence, ſo wonderfull, ſo ſimple, and ſo communicable, and with one ſighte to beholde in the ſame the miſterie of the moſt bleſſed Trinitie? The glorie of the father, the wiſedome of the ſonne, and the goodnes and loue of the holie Ghoſt?

The harte  
of man can  
neuer be  
fullie ſatisfie  
d and filled  
but  
onely  
with the  
vifion of  
almightie  
God.

*Meditation for*

There shall we see God, and in God bothe  
our selues, and all thinges. S. Fulgentius saithe,  
that like as he that hath a glasse before him,  
seeth the glasse, and him selfe in the glasse, and  
all other thinges that are before the glasse,  
euen so when we shall haue that vnspotted  
glasse of the maiestie of almightie God pre-  
sent before vs, we shall see him, and our selues  
in him, and withal whatsoeuer is without him,  
accordinge to the knowledge (greater, or les-  
se) that we shall haue of him. There shall the  
appetite of our vnderstandinge rest, and shall  
not desire to knowe anie thinge els, because it  
shall haue before it all that can be knownen.  
There shall the appetite of our will rest, in lo-  
uinge that vniuersall good thinge in whom are  
all good thinges, and out of whom there be no  
more good thinges to be enioyed. There shall  
our desire rest, and be fullie satisfied with the  
morsel of that supreme ioye, which shall in such  
wise fill the mouthe of our harte, that there  
shall be nothinge els for it to desire. There shall  
those three Theologicall vertues, to witt, Fai-  
the, Hope, and Charitie, wherewith almightie  
God is here honored be perfectly rewarded: when  
vnto faithe shall be there geuen for a re-  
warde the cleare vision of almightie God: vnto  
hope the possession of him: and vnto charitie  
imperfect, charitie in all her perfection. There  
shall the electe see, loue, enioye, and prayse al-  
mightie God. There shall they be filled with-  
out gluttinge, and be hōgrie without necessitie.  
There

S. Fulgen-  
sius.

The vn-  
derstandin-  
ge.

The will.

The desire.

How fai-  
the, hope,  
and chari-  
tie shall be  
rewarded  
in heauen.

There is the place where that songe is alwayes songe, that S. Iohn hearde in his reuelations, which songe he rearmeth, *Quasi canticum nouum: As it were a newe songe.* For that althowghe the songe be alwayes after one maner (for so muche as it is one comon prayse, answerable to one common glorie, which all that blessed companie enioyeth,) yet is it alwaies newe, as concerninge the taste and delighte it hath. For loke what taste it had at the beginninge, the same verie tast also shall it haue for euer, and euer, without ende. The ioye of the Sainctes in heauen shall neuer diminishe, nor decaye, neither shall their bodies euer decaye, or waxe olde. For he that causeth the heauens to be alwaies freshe and newe after so manie thousande yeares as haue passed since they were created, shall also cause the flower of the glorie of the Sainctes alwaies to be liuelie, and flourishinge, and neuer to wither or decaye in anie one poynte.

*Of the fourthe ioye that the soule shall haue in the kingdome of heauen: which is the enioyinge of the glorie of the bodie.*

§. II. II.

**T**HE cleare vision of the diuine maiestie is (as hath bene declared) the essentiall glorie of the blessed soules in heauen. Howbeit our most

The bodies of the Sainctes shall also

*Meditation for*

be glorified in hea-  
uen.

iust iudge and bountifull father thinkethe it not enoughe to glorifie the fowles onely, but for the honour of them extendethe his magnificence and liberalitie yet further, euen to glorifie their bodies also: geuinge thus a rowme and place vnto beastes in his royall and euerlasting heauēlie pallace. O louer of men/O honorer of the good and vertuous! What hath this rottē and stinckinge fleaf he of ours (which like a beast followeth alwaies his appetites) to doe with the sanctuarie of heauen? What? shall this fleaf he (which shoulde rather be tied vp in a stable emonge beastes) be placed emonge the Angels in heauen? Let dust (ô Lorde) continewe with dust: for it is not seemely that earthe shoulde be placed aboute the heauens.

*Gen. 17. 20.*

Note here  
the reason  
why the  
Sainctes  
bodies  
shall as  
well be  
glorified in  
heauen as  
their fow-  
les.

But he that saiede vnto Abraham, I will honour and multiplie Ismael, notwithstandinge he is the sonne of a bondslaue, because he appertaineth vnto thee, will also shewe this fauour to the bodies of the Sainctes, for the nighthe kinred that is betwene the fowles, and the. It is our Lordes pleasure also that he that hath holpen to beare the burthen, shall likewise be partaker in the diuision of the glorie: and that like as the fowle by conformynge it selfe in this lyfe vnto the will of God, commeth afterwards to be made partaker of the glorie of God: euen so the bodie which (contrarie to his nature) was conformable and obedient vnto the will of the fowle, shall also be made partaker of the glorie of the same fowle. And thus

thus shall the iust be glorious both in bodie, and soule. And (as the Prophet saiethe: *They shall possesse in their countrey double riches: Whereby is vnderstoode the glorie of the sowles, and the glorie of the bodies.* *Esa. 61. 7.*

Now what shall I saie of the glorie of the senses? Each one of them shall there haue his owne proper delighte and glorie. The eyes shall be renewed and made more cleare than the lighte of the sonne: They shall see those roiall pallaces, those glorious bodies, and those bewtifull feildes, with other infinit goodlie things that are there to be seene. The eares shall alwaies heare that wondrousfull musicke, which is so exceedinge sweite, and pleasant, that one onely sounde of it were able to bringe all the hartes of this worlde a-sleepe. The sense of smellinge shall also be recreated with most sweite and pleasant saouours, not of such vaporious things as we haue here, but of such as be proportionable to the glorie that is there. In like maner the taste shall be satisfied with incredible sweetenes, and delightes, not for sustentation of lyfe, but for accomplisshement of all glorie. Now what an exceedinge ioye shall the blessed soule conceyue at that time, when for the mortification and diligente lookinge vnto the senses (which continued so shorte a time) she seeth her selfe so wholie drowned in that most deepe fountaine of glorie, without findinge anie bothom or

The glorie  
of the sen-  
ses.

The eyes.

The eares.

The smell-  
linge.

The taste.

*Meditation for*

ende of so manie and of such passinge great ioyes? O labours and paines well employed! O seruices well rewarded! O treasure not so much to be spoken of, as to be wished, and desired, and to be purchased with a thousande liues, if we had so manie to geue for the same!

*Of the fyste ioye in the kingdome of heauen: Which  
is the euerlastinge continuance of the  
glorie and felicitie of  
the Sainctes.*

§. v.

**B**V T now let vs see for how longe time this great glorie and felicitie is to be enioyed. This is a pointe that were able alone to cause vs euen to crie out, and desire, that all maner of tribulations, afflictions, paynes, and labours, might rayne and powre down vpon vs, as thicke as hayle, so that we might serue and please almighty God in this transitorie lyfe, who is to bestowe so great and inestimable benefites vpon vs in the euerlastinge lyfe to come.

This rewarde of so great glorie and felicitie in the kingdome of heauen shal endure so manie thousande yeares, as be starres in the firmament, yea and a greate deale longer: It shal endure so manie hundered thousande milliōs of yeares, as haue fallen droppes of water vpon the earthe, yea and a greate deale longer: yea

to

to conclude, it shal endure so longe as almightie God him selfe shal endure, which shalbe euerlastingelic worlde without ende. For it is written thus: Our Lorde shal raigne for euer, and euer. And in an other place: Thy raigne is the raigne of all worldes, and thy dominion endurethe from generation, to generation. Psal. 145.  
Psal. 144.

Wherefore (ô father of mercies, and God of all consolation) I humbly beseech thee by the bowels of thy mercie, that I maie not be depriued of this supreme glorie, and felicitie. O Lorde my God, that hast vowchsafed to create me after thyne owne image, and likenes, and to make me capable of thy selfe, fill this harte of mine (which thou hast created,) with thy selfe, sith thou hast created it for thy selfe. Psal. 141.

*Let my portion (ô my almightie God) be in the lande of the liuinge.* O Lorde I beseech thee geue me not in this transitorie lyfe either rest, or riches: but reserue all in store for me for the euerlastinge lyfe to come. I desire not to enherite with the children of Ruben in the lande of Galaad, and to lose my right and title of the lande of promise. Num. 32. 6.  
Psal. 26. *One thinge onely (ô Lorde) haue I demaunded of thee, and this will I alwaies require, that I maie dwell in the house of our Lorde all the daies of my lyfe.*



*Meditation for*  
**SONDAIE**  
**NIGHTE.**

**OF THE BENEFITES OF**  
**ALMIGHTIE GOD.**



*In omni oratione et oblatione cum gratiam actionis perueniat vultus immensum quod  
 domini. P. & M. Gratias agimus tibi domine dei nostri: dignum et iustum est tibi Render.*

**THIS DAIE (WHEN THOU**  
**HAST MADE THE SIGNE OF**  
*the Crosse, and prepared thy selfe hereunto,) thou*  
*hast to meditate vpon the benefites of almightie*  
*God: that in so doinge thou mayst geue him*  
*shankes for them, and enkindle in thy selfe a more*  
*ser-*

feruente loue of him, who hath shewed himselfe so bountiefull to wardes thee, and withall procure thereby more greife and sorowe for the sinnes and offences that thou hast committed against such a louinge benefactor.



N D albeit the benefites of almightie God towards vs be innumerable, yet they all maie be reduced to fūe kindes: to witt, to the benefites of creation, conseruation, redemption, vocation, and to the secrete benefites, that euerie one hath receyued particularly in him selfe.

As concerninge the first benefite, which is of creation: Consider first with great attention what thou wast before thou were created, and what almightie God hath done for thee, and bestowed vpon thee, before thou diddest merite or deserue anie thinge at all: to witt, he gaue thee thy bodie with all thy members and senses, and thy soule which is of so great excellencie, created after his owne image and likenes for so highe and excellent an ende, as to haue the fruition of almightie God. And withall he gaue thee those three noble powers also of thy soule, which be, Vnderstandinge, Memorie, and Will. And cōsider well with thy selfe, that to geue thee this soule was to geue thee all thinges. For it is cleare that there is no perfection nor habilitie in any of all the inferior creatures, but that man hath the same in him in a farre more highe and greater

I.  
The benefite of creation.

perfection, and by meanes of the vertue and habilitie of his soule he is able to attaine vnto it. Whereby it appeareth, that by geuinge vnto vs this thinge alone, (to witt, our soule) he gaue vs therewith at once all thinges together.

II.  
The benefite of conseruation.

As concerninge the benefite of conseruation, consider how all thy whole beinge dependeth of the prouidence of almightie God: How thou art not able to liue one momente, nor to steppe so much as one steppe, were it not by meanes of him. Consider also, how he hath created all thinges in this worlde for thy vse, ad seruice: insomuche as he hath appointed euen the verie Angels of heauen for thy garde, and defence. Consider moreouer, how he hath geuen thee healthe, strengthe, lyfe, sustenaunce, with all other temporall helpes, and succours. And aboue all this, consider well the manifolde great miseries, and calamities, into which thou seest other men falle euerie daye, and how thou thy selfe mightest also haue fallen into the same, had it not bene that almightie God of his greate mercie preserued thee.

III.  
The benefite of redemption.

As concerninge the benefite of redemption, thou mayst consider therein two thinges. First, how manie and how great benefites almightie God hath geuen vs by meanes of the benefite of redemption. And secondlie, how manie and how great miseries he hath suffered in his most holie bodie and soule to purchase these benefites vnto vs.

IIII.

As concerninge the benefite of vocation,  
con-

consider first of all, what a great benefite it was of almightie God to make thee a Christian, to calle thee to the Catholike faith by meanes of the holie Sacramente of Baptisme, and to make thee also partaker of the other sacramentes. And then if after this callinge of thee thou hast fallen into deadlie synne, and thereby loste thyne innocencie, in case now our Lorde haue raised thee vp from synne, and receyued thee againe into his grace, and fauour, and set thee in the state of saluation, how canste thou be able to geue him sufficient praises and thackes for this so inestimable a benefite? What a great mercie was it, to expecte thee so longe time: to suffer thee to committe so manie synnes: and in the meane time to sende thee so manie diuine inspirations: and not to shorten the daies of thy lyfe, as he hath done to diuerse and sundrie others, that were in the verie same state? and laste of all, to calle thee with so mightie a grace, that thou mightest ryse vp againe from death to lyfe, and open thyne eies to beholde the eternall lighte? What a great mercie was it also (after that thou wast conuerted, to geue thee grace not to returne vnto deadlie synne againe, but to stande and vanquish he thyne enemie, and to perseuere in good lyfe? This is that morninge and eueninge dewe that almightie God promised by the Prophet Ioel, sayeing: *And yee scennes of Sion reioyce, and Ioel. 2. 23.* be glad in our Lorde God: for he hath geuen you a teacher of iustice, and he shall cause the morninge and

*Meditation for*

*eueninge deue to rayne and poure downe vpon you.*

1. Grace  
preuentin-  
ge.

Meaninge hereby that almightie God geueth vs firste his preuentinge grace, wherewith we beginne to sowe the seede of vertues: and after- wardes he geueth vs his grace subsequent, and final, which bringeth this seede to his full rype- nes, and happie ende.

2. Grace  
subsequen-  
te and fi-  
nall.

V.  
Of secreete  
benefites.

These are the publike and knowne bene- fits. But besides these there be other secreete benefites, which no man knoweth but he onely that hath receiued them. Agayne, there be other benefites also so secreete that euen he himselfe that hath receiued them knoweth not of them : and he onely knoweth them that is the geuer of them. How manie times hast thou deserued in this worlde either throughe thy pride, negligence, or vnthankfulnes, that almightie God shoulde haue withdrawn his grace from thee, and vtterlie forsaken thee , as he hath done to manie others for some one of these causes, (for whosoever they be that doe falle from God, they falle by some of these meanes,) and yet hath not almightie God dealt thus with thee? How manie euilles and oc- casions of euilles hath our Lorde prevented and turned awaye by his prouidence , in ouer- throwinge the snares of the deuill thine ene- mye, and stoppinge him of his passage, and not permitting him to execute his wylie practi- ses and deceites vpon thee? How oftentimes hath he done for euerie one of vs, as he saiede he did for S. Peter? Beholde, (saiede our  
Sa-

we falle frō  
God eyther  
throughe  
our pride,  
negligēce,  
or vnthan-  
kefulnes,

Luc. 22.

Sauour ) how Satan goeth buslie aboute to  
 sift you as corne in the barne, but I haue praied  
 for thee, that thy faith faile not. Now who  
 knoweth these secretes, but onely almightie  
 God. The positieue benefites be such as a man  
 maie sometimes vnderstāde and knowe them:  
 but those benefites that are called priuatiue,  
 which consistē not in doinge benefites vnto vs,  
 but in deliueringe vs from hidden and secrete  
 euilles that were comminge towarde vs, who is  
 able to vnderstande? Wherefore as well for  
 these benefites, as for the others, it is reason  
 we shoulde alwaies shewe our selues thanke-  
 full to our Lorde, and vnderstande how farre  
 in arrerages we be in our reckening with him,  
 and how much more we be indetted vnto him,  
 than we are able to paie, consideringe we are  
 not able so much as to vnderstande what they  
 are.

Benefites  
positiue.Benefites  
priuatiue.

## THE SEVENTHE TREATISE.

OF THE CONSIDERATION OF

*the benefites of almightie God: wherein  
 the former meditation is decla-  
 red more at large.*



NE of the greatest complaintes that  
 almightie God maketh against men,  
 and wherewith he will most charge  
 them at the daie of their accompte,  
 is their vnthankfulnes and ingratitude for his  
 manifolde benefites. With this kinde of at the daie

Almightie  
God will  
charge vs

*Meditation for*

of our ac-  
compte  
with our  
vnthank-  
fulnes and  
ingratitu-  
de, for his  
manifold  
benefites.  
*Esa. i.*

complaynte the Prophet Esaie beginneth the first wordes of his prophecie, callinge heauen and earthe to witnes against the ingratitude and vnthankfulnes of the wicked. Harken (saith he) O heauen, and thou earthe geue eare vnto my wordes, for our Lorde hath spoken it: I haue nourished children, and exalted them, and they haue despised me: The ox knoweth his owner, and the Ass his masters maunger: but Israell hath not knowen me, neither woulde my people vnderstande me. Now what thinge is more straunge, than that men shoulde not acknowledge that thinge, which the verie brute beasts doe acknowledge. And (as S. Ierome saith vpon this place: The Prophete woulde not compare men with other lyuing beasts that are more quicke of sense, as with the dogge, that for a litle peece of bread defendeth his masters howse, but euen with the Oxe, and Ass, which are more heauie, and rude: geauinge vs hereby to vnderstande, that ingratefull and vnthankfull persons are not to be likened to euerie kinde of beasts, but that they be much more brutish than the most brutish beasts that are.

S. Ierome.

Ingrate-  
ful and vn-  
thankfull  
persons are  
more brut-  
ish than  
the most  
brutish  
beastes  
that are.

The ordi-  
narie puni-  
shement  
of ingra-  
teful per-  
sons.

Now what punishment (trowe ye) doth so great beastlines deserue? Almighty God hath prepared many punishments for ingratefull persons: but the most iust and ordinarie punishment is to spoile them of all those benefites they haue receyued, because they woulde not geue thakes to the geuer of them,

as

as of duetie they ought to haue done. For as S. S. Bernarde  
Bernarde saith: *Ingratitude is as it were a burninge Winde, that drieth vp the riuer of Gods mercie, the fountain of his clemencie, and the flowing stream of his grace.*

Now as vnthankfulnes is the cause of so  
great euils, euen so contrariewise thankfulness  
is the beginninge of verie great graces, and especially of three. The first is the loue God. For  
(as Aristotle saith) goodnes is amiable of it  
selfe, and euerie man is naturallie most inclined  
to loue his owne proper weale. Seinge therefore  
that men be naturally such louers of them  
selues, and of their owne proper commoditie,  
when they see plainlie that all that they haue,  
cometh of the gracious goodnes of that cheif-  
est benefactor, forthewith they be moued to  
loue, and wishe well vnto him, whom they  
perceiue and acknowledge to haue bestowed  
so great benefites vpon them. And hereof it  
commeth, that emonge the considerations that  
doe most helpe vs to attayne vnto the loue of  
God, one of the most principall is the conside-  
ration of the benefites of almightie God. For  
euerie one of these benefites is as it were a fyer-  
brande, that quickeneth and enkendelet  
more and more the flame of this loue: and so  
consequently, to consider many of these bene-  
fites, is to ioine manie fyerbrandes together,  
whereby the flame of this fyer is enkendeled  
more and more in vs.

This consideration helpeth also to stirre vp a

I.

The consi-  
deration of  
Gods be-  
nefitcs mo-  
ueth vs to  
loue God.



*Meditation for*

I I.  
The consi-  
deration of  
Gods be-  
nefites stir-  
reth vp a  
desire in a  
man to ser-  
ue God.

desire in a man to serue almightie God, when he considereth the great bownden duetie, that he oweth vnto him, vnto whó he is so much indebted. For if the verie birdes and brute beastes be moued herewith to answere vnto the voice of him that calleth them, and doe obeye (as though they were reasonable creatures) vnto all such things as are commaunded them: how much greater prouocations haue we to doe the like vnto almightie God, that haue receiued farre more than they, and be able to vnderstande farre better then they, what greate and inestimable benefites we haue receyued of God.

III.  
The consi-  
deration of  
Gods be-  
nefites stir-  
reth vp a  
sorowe and  
repentaun-  
ce in vs for  
our synnes.

This consideration is also profitable to stirre and prouoke in our sowles a sorowe and repentance for our synnes. For when a man considereth and weigheth deeply on the one syde the multitude of benefites he hath receyued of almightie God, and on the other syde the great number of offences he hath committed against him, how can he chuse but be ashamed of him selfe? How can it be but that he must needes be confounded, and discerne muche better the blacke by comparinge it with the white? I meane hereby, he shall much better discerne the greatnes of his owne wickednes, by cōparinge the same with the greatnes of Gods passinge great goodnes, who hath continued so longe time in doinge good vnto him, that contrariwise hath continued euermore for his parte in heapinge synne vpon synne against almightie God.

For these three endes therefore owght a man to cōsider the benefites of almightie God: and withall in the consideration of them to geue him most humble thankes for the same. So that when he setteth him selfe to meditate vpon the benefites of almightie God, he must then be carefull to haue his recourses vnto these three poyntes in their due places, applyenge his harte sometimes to loue him, who hath bene so greatly beneficiall vnto him: some times to desire to serue him: sometimes agayne to be sorowfull and repentant for his sinnes: yea and sometimes also to offer vnto him sacrifice of praise, and thankes geuinge for his so manifolde benefites. These sacrifices are signified by those calues of our lippes, which the Prophet *Osee. 14. 3.* would haue vs to offer vnto almightie God for the benefites that we haue receyued of him.

True it is, that the benefites of almightie God be innumerable, but we will treat here onely of fīue kindes of benefites, which are of all others the most cheife, and principall, and whereunto all the other maie be reduced. These fīue are the benefites of creation, conseruation, redemption, vocation, and finally the particuler and secrete benefites that euerie particuler person maie recognise and acknowledge in him selfe.

And it is not required of a man to thinke vpon all these benefites at one time, but it shall suffice to thinke vpon one, or twoe, or three of them, and to consider and pondre

*Meditation for*

The exercises of meditation are not to be taken in lumps, as a taske, that must be fullie wrought and finished within a certaine time, but as a daily foode, and sustenance, which the more moderatly and temperatlie it is taken, and the better it is digested, the more profitable and holosome it is to a man.

The exercises of meditation are not to be vsed as a taske, but to be taken moderatlie as a daylie foode for the sowle.

*Of the benefite of creation.*

§. 1.

**T**O beginne now with the benefite of creation: that thou mayst the better vnderstande somewhat of the greatnes of this benefite, thou shalt doe well to consider firste verie deeply with thy selfe, what thou wast before thou were created. This is one of the principall aduises, that the masters of the spirituall lyfe doe vse to geue in this behalfe, as well for the vnderstandinge of the greatnes of this benefite, as also for the annihilation (as they terme it,) which is, that a man maie hereby clearlie and palpably perceiue how of him selfe he is no more than verie nothinge. Consider then how it is not manie yeares since, not a thowsande, nor an hundred yeares, but euen as it were yesterdaie, that is within a verie smalle time, that thou wast nothinge, (at least wise as concerninge thy sowle) and from the beginninge thou wast nothinge, and

and mightest for euer haue bene nothinge, that is, lesse than a clodde of earthe, lesse than a puffe of winde, yea lesse than a strawe, and to be short euen nothinge.

Consider then how the same nothinge coulde not make it selfe any thinge, and as litle coulde it deserue that an other shoulde make it any thinge, for that pardy that is not, can neither worcke, nor deserue. Now when thou wast in this darckenes, and in this deepe bothomles pitte of the same nothinge, it pleased the infinite goodnes and mercie of almightie God, before anie deserte of thyne, onelie of his mere grace, to shewe vpon thee his power, and omnipotencie, and with his mightie hande to plucke thee out of this darcknes, and out of this deipe bothomles pitte of no beinge, and to bringe thee to a beinge, and to make thee somewhat: and (as S. Augustine saiethe) not euerie somewhat, not a stone, not a birde, not a roode, not a serpente, but euen a man, which is one of the most noble creatures in the worlde. He gaue thee this beinge that thou now hast. He compacted and framed this thy bodie, and bewtified it in all partes, both with members and senses, and that with such a wonderfull prouidence, and arte, that euerie one of them (if they be well considered) is of it selfe a greate wonder, and a verie great benefite. This is that benefite, which the holie mā Iob did most humblie acknowledge, when he saiede: *Thy handes* (ô Lorde) *haue made me, they haue geuen me a due*

S. Augusti-  
ne.

Iob. 10.

*Meditation for*

*proportion in euerie parte. Remember ô Lorde that thou hast made me, as it were of a lump of claye, and that thou shalt reduce me againe into dust. Thou hast clothed me with skinne, and fleashe: Thou hast compacted me with bones, and sinowes: Thou hast geuen me lyfe, and mercie, and hast preserved my spirite with thy visitation,*

The noblenes and excellencie of our fowle.

Now what shall I saie of the noblenes of thy fowle, and of the excellencie of the ende for which it was created, and of the image and capacitie that it hath. The image thereof is the image of almightie God him selfe. For in verie deede there is nothinge in all the earthe that more resembleth almightie God, there is nothinge whereby we maie come to a more euident knowledge of him, than by the fowle. And therefore the aunciente Philosophers (and namely Anaxagoras) knewe no meete name to be geue vnto God, than Mēs (the Minde,) which is as much to saie, as a resonable fowle, by reason of the greate similitude and likenes that they perceiued to be betweene God, and it. And this is the cause why the substance of our fowle can not be perfectly vnderstode. For beinge as it is verie like vnto the substance of God, (which can not be knowen in this lyfe) it foloweth that the substance of the fowle is also a thinge not able to be knowen here by vs.

For what ende the fowle of man was created.

Now the ende for which this noble creature was created, is answerable to this dignitie. For it is manifest that the fowle was created to be partaker of that blessed glorie and  
fe-

felicitie of almightie God, to dwell in his howse, to eate at his table, to enioye those thinges that almightie God him selfe enioyeth, to be clothed with the same garmente of immortalitie that he him selfe is clothed withall, and to reigne euerlastingly with him.

And hereof it commeth, that the sowle hath such a wonderfull capacitie: which is so great, that all the creatures and riches of the worlde put together, are no more able to fille her capacitie, than a barlie corne is able to fille all the whole worlde.

The wonderfull capacitie of the sowle of man.

Now therefore, what recompence shall we make vnto our most gracious and bountiefull Lorde for this so passinge great benefite? If we thinke our selues to be so much bounde to our carnall parentes, for that they haue bene some parte in the buildinge of this our bodie, how much more are we indetted vnto our heauenlie father, who by meanes of our parentes hath formed our bodies, and without the hath created our sowles, which be without comparison more excellent than the bodie, and without which our bodie were no better than a stinkinge donghill? What are our parentes, but onely an instrument whereby almightie God hath made a smalle portiō of this worke? Now if thou be so much bounde to the instrument of the worke, how much more art thou bounde to the principalle agent, that made the worke? And if thou be so much bounde vnto him, who was onely a meane in framinge one parte,

*Meditation for*

how much more art thou bound vnto almighty God that made the whole? If thou esteeme a sworde so much wherewith a cittie was conquered, how much more owghest thou to esteeme the kinge him selfe that conquered it.

*Of the benefite of our Conseruation.*

§. 11.



*And* our Lorde hath not onely created thee in such great dignitie, and glorie, but it is he also, that main-teneth and conserueth thee after thy creation in the same? As he him selfe witnesseth by the Prophet Esaie, sayeing: *I am thy*  
*Esa. 48. 17.* *Lord thy God, that doe teache thee whatsoeuer is meite for thee to knowe, and doe gouerne thee in the waie that thou walkest.* Manie mothers there be, that thinke it sufficient to susteine onelye the trauaile of childe bearinge: they will not burthen them selues with noursing their children, but will seike out some other nurse that maie discharge them of that trouble. But almighty God dealeth not so with vs: for he vouchsafeth to take vpon him selfe the whole charge, and burthen: insomuch as he is both the mother that bare vs, and the nurse that nourisheth vs with the milke and cherishinges of his prouidence: accordinge as he him selfe witnesseth by one of his Prophetes: say-  
*Osea. 11. 3.* *ing: I was as it were the nurse of Ephraem, and carried them in mine armes, and they understode not that*

that I had care of them. So that our Lorde himselfe is bothe the creator and conseruer of all things that be created. And like as without him nothing is made, euen so were it not for him, all things woulde goe to vtter ruine, and decaie. The Prophet Dauid confesseth plainlie both the one and th'other in these wordes: The eies of all things doe looke vpon thee *Psal. 144.* *ô* Lorde, and thou geuest thē their foode in dewe season. And whilest thou geuest it, they receiue it, and when thou stretchest forth the hande of thy bountifull goodnes, they are replenished and satisfied with all such things as they stande in neide of. But if thou ( *ô* Lorde ) turne thy face awaye from them, they shall forthwith be disapointed, and vtterly faile, and returne againe to the same dust whereof they were made. Whereby it appeareth that like as all the mouinge and order of a clocke dependeth of the wheelles that doe drawe it, and make it to goe, insomuch that if they shoulde staie, immediatly all the whole frame and mouinge of the clocke woulde staie also: euen so all the worckmanshippe of this great frame of the worlde dependeth wholie of the prouidence of almightie God, in such sort that if his diuine prouidence shoulde faile, all the rest woulde faile out of hande withall.

But how manie benefites (trowest thou) are conteyned in this one benefite. Trewlie euerie minute and momente of an howre that thou liuest, are partes of this benefite. For thou

Euerie minute and momente of our lyfe



*Meditation for*

dependeth  
of the pro-  
vidence of  
almightie  
God.

*Psal. 8.*

couldst not liue, nor haue anie beinge so much  
as one minute if almightie God shoulde with-  
drawe his prouidence, and turne his eie awaie  
neuer so litle from thee. All creatures in the  
worlde are parte of this benefite. For we see  
that they all doe serue to this ende. Insomuch  
as the heauen is thyne, the earthe is thyne,  
yea, the Sonne, the Moone, the starres, the sea,  
the fishes, the birdes, the trees, the liuinge bea-  
stes, and to be short, all thinges in the worlde  
be thyne: forsomuch as they all are appointed  
to doe thee seruice. This is that benefite which  
the Prophet wondered so much at, when he  
saiede: *What is man o Lorde, that thou shouldest  
be mindfull of him: and what is the sonne of man, that  
thou doest so visite him? Thou hast made him not  
much inferior to the Angels; Thou hast crowned him  
with glorie, and honour, and hast made him Lorde  
ouer all the Workes of thy handes. Thou hast put all  
thinges vnder his feite, sheepe, oxen, and all the bea-  
stes of the feilde, the birdes of the aier, and the fishes  
of the sea, that walke ouer the pathes of the Sea. O  
Lorde our God, how wonderfull is thy name ouer all  
the earthe.*

Almightie  
God hath  
appointed  
all creatures  
visible and  
inuisible  
to serue  
man.

*Hebr. I. 14.*

And almightie God hath vowchsafed not  
onely to appointe all visible creatures for the  
seruice and behoofe of man, but hath also of  
his great mercie appointed the invisible crea-  
tures, to witt, those most noble and excellēt vn-  
derstandinges, that be alwaies in his presence, ad  
beholde his diuine face. For as S. Paule saie-  
the: They be all officers in this great howse and  
fa-

familie of almightie God, vnto whom is committed the defence and safegarde of mē. Finally, he hath employed all the whole worlde to doe thee seruice, to the intēt that thou shouldest in like maner imploie thy selfe in his seruice. And his will is, that there shoulde be no one creature either vnder the heauen or aboue exempted from seruinge and helping thee. And this hath he done, that there shoulde be nothinge within thee, that shoulde not likewise be employed in seruinge of him.

And althoughe peraduenture thou runnest flightlie ouer all these thinges, yet oughtest thou not so to passe ouer the benefites that almightie God hath done vnto thee in deliueringe thee from infinite mis happes, and calamities, which we see doē daily happen to other men. Thou seest hōw one is troubled with the palsey, an other is blinde, an other lame, an other broken legged, an other sore vexed with the stone, and others with the strangurie, gowte, fistula, or with other like terrible diseases, and miseries. For to saie the verie trueth, this worlde is nothinge els but a mayne sea of infinite troubles, calamities, and miseries, and scarcelie canst thou finde anie one howse in all this lande of Egipte free from sighinge, mourninge, greife, and sorowe. And now tell me (I praye thee) who hath graunted vnto thee this bulle and patēte of exēptiō, to be quitte ad free from these so greiuous calamities, and miseries? Who hath geuen thee so great a priuiledge,

Vnto the Angels is committed the defence and safegarde of men.

This worlde is a maine sea of infinite troubles, calamities, and miseries.

*Meditation for*

that emonge such a number of diseased and wounded persons, thou shouldest be free, and sounde: and emonge such a number that doe dailie falle, thou shouldest yet stande vprighte vpon thy feete? Arte not thou a man as all others? a sinner as all others? and the sonne of Adam as all others? If then all these euills and miseries doe come either on the behalfe of nature, or els of synne, and the verie same causes are in thee, how is it, that the verie same effectes are not also in thee? Who hath suspended the effectes from their causes? Who hath staied the streames of the waters, that thou shouldest not perishe with others in this common floude, but onely the verie grace of God? Wherefore if thou cast this accompte aright, thou shalt finde that all the miseries of this worlde are benefites vnto thee, and that for euerie one of them in particuler thou owest a speciall thankfulness and loue vnto almighty God. So that by the benefite before alledged thou mayste perceiue, that all the good thinges in the worlde are benefites bestowed vpon thee, (forso much as they all doe serue for thy conseruation :) and now also by this mayst thou vnsterstande, that all the miseries and euilles in the worlde are likewise benefites vnto thee, in that our Lorde hath deliuered thee from them all.

All the miseries of this worlde are benefites vnto vs.

*Of the benefite of Redemption.*

S. III.

**L**ET vs come now vnto the inestimable benefite of our redemption: although it shoulde be much better to adore this misterie with an holie sylence, than to speake of it in such grosse and base wise as we must doe with our mortall tōge. Thou diddest lose throwghe sinne that first innocencie and grace wherein thou wast created, and almightie God might with good equitie and iustice haue leste thee in that miserable state, (as he left the deuil, and non shoulde haue bene able to haue reprobued him thereforē. And yet he woulde not so doe, but rather contrariewise chaunginge his anger into mercie, it pleased him of his infinite goodnes to bestowe greatest benefites at that time, whē he was most prouoked to wrathe with greatest offences. And whereas he might haue repayed this losse of innocēcie by sendinge some Angel, or Archangell, or by some other meanes, he woulde not so doe, but vouchsafed to come euē him selfe in person. And whereas he might haue come with great maiestie, and glorie, he abased him selfe so farre, as to come in great humilitie, ād pouertie. And this he did, to cause thee to be the more in loue with him by reason of this benefite: and to make thee the more beholdinge vnto him by this example: ād to make thy redemption the more aboūdant by reason of the great treasure, that he bestowed vpon it: and to geue thee more clearlie to vnderstande how much good will he beareth

*Summa S.  
Thoma. 3.  
quest. 1. artic.  
2. Et 3. &  
quest. 4. 6.  
artic. 1. & 2.  
Our Lorde  
came him-  
selfe in per-  
son to re-  
deeme vs,  
and that in  
great hu-  
militie and  
pouertie.*

*Meditation for*

vnto thee, that thou shouldest beare towards him the like agayne: and to shewe playnlie vnto thee how much interest thou hast in him, that thou shouldest repose thy whole trust and affyance in him. This is that benefite, which the Prophet Esaie extolleth (and that for great good cause) in these wordes: which after the translation of the septuagintes sownde thus;  
*In all the tribulations of men he neuer fainted, neither was he euer wearie in sufferinge for them. Neither would he sende anie Embassadour, or Angell to redeeme them, but vouchsafed of his great mercie to come him selfe in person to redeeme them, and to carie them vpon his shoulders all the daies of this worlde, notwithstandinge that they did euill acknowledge this benefite, but did greiue and prouoke the holie Ghost to anger.*

*Esa. 43.*

*Ephes. 4. 30.*

How  
greatlie we  
are bounde  
to our Lor-  
de for the  
maner of  
our redem-  
ption.

And if thou be so much bounde to our Lorde for that he vouchsafed to come him selfe in person to redeeme thee, how much more art thou bounde vnto him for the maner of thy redemption, which was by sufferinge so great paines, and tormentes? It were certainly a great benefite, if a kinge would pardon a theife that had deserued to be whipped: But if the kinge would vouchsafe him selfe to receaue the lasses vpon his owne shoulders for him, this were without comparision a farre greater benefite: Consider therefore how manie benefites are comprehended in this benefite of thy redemption. Lift vp thyne eies vnto  
that

that holie roode, and consider all the woundes,  
 and paines, that the Lorde of maiestie suffe-  
 reth there for thy sake. For euerie one of them  
 is a benefite of it selfe, yea, and a singuler great  
 benefite. Beholde that most innocent bodie *Our sau-*  
 of thy sweite sauour and redeemer all of a go- *ours bodie.*  
 re bloude, with so many woundes and bruses  
 on all partes of him, and the bloude guss hin-  
 ge out on euerie side. Beholde that most sa- *His head.*  
 cred head fallinge downe for verie faintnes,  
 and hanginge vpon his shoulders. Beholde *His face.*  
 that diuine face (which the Angels are desi- *1. Pet. 1. 12.*  
 rous to beholde) how disfigured it is, and  
 ouerflowed with streames of bloude, in some  
 partes freshe, and redde coloured, in other par-  
 tes very fowle, and blacke. Beholde that most *His visage.*  
 bewtifull visage of all creatures, and that cou-  
 tenance that delighted the eies of all such as  
 behelde it, how it hath now lost all the flo-  
 wer of his former bewtie. Beholde that holie *Jeremie*  
 Nazareth, more pure than snowe, more white *Thren. 3.*  
 than milke, better coloured than olde Iuerie,  
 how he is now become blacker than cooles,  
 and so much disfigured, and beraied, that scar-  
 celie his owne fryendes are able to knowe him.  
 Beholde that holie mouthe, how wanne and *His mou-*  
 deadly it looketh. Beholde his lippes, how *the.*  
 blacke and blewe they seeme: Beholde how *His lippes.*  
 they moue, desiringe pardon, and mercie, euen  
 for those that are his verie tormentours.

Finally, wheresoeuer thou beholdest him,  
 thou shalt finde that there is no one parte of

*Meditation for*

him free from paine, and greife, but that he is couered all ouer with lases, and woundes, euē from the toppe of his head to the soles of his feete. That goodly cleare forehead, and those eies more bewtifull than the Sonne, are now dimmed and darkened with the bloude and presence of death. Those eares that are wonte to heare the songes of heauen, doe now heare the horrible blasphemies of synners. Those armes so well fashioned and so large that they embrace all the power of the worlde, are now disioynted, and stretched out vpon the crosse. Those handes that created the heauens, and were neuer iniurious to anie man, are now nayled and clenched fast with harde and sharpe nayles. Those blessed feete that neuer walked in the waies of sinners, are now deadly wounded, and pearced throughe. But aboute all this, behold the bedde where he lyeth, and whereupon that heauenly bridegrome sleapeth at none daie, how narrowe and hard it is, and how he hath nothinge whereupon to rest his head. O pretious head of my sweete fauour, what meaneth this, that I see thee thus afflicted and tormented for my sake? O blessed bodie, concealed by the holie Ghost, how is it, that I see thee thus wounded and euill entreated for my sake? O sweete and louinge syde, what meaneth this great wounde and open cleft in thee? What meaneth this so great abundance of bloude? Alas wretche that I am, what a pittiefull sighte is this, to see thee thus  
fu-

His forehead.

His eies.

His eares.

His armes.

His handes.

His feete.

Our fauours narrowe and harde bedde vpon the crosse, without anie pillowe, or other thinge wherevpon to reſte his head.

His syde.

furiously pearced with a speare for my sake? O rigorous crosse, be not now I beseeche thee so stiffe, but mollifie a litle thy hardnes, bowe downe vnto me these highe braunches, let downe to me this most pretious fruite, that I maie tast thereof. O cruell nayles, leaue I praie you those innocēt handes and feete of my innocēte Sauour, and come ad enter into my harte, and pearce it throughe: for it is I that haue sinned, and not he. O good Iesus, what hast thou to doe with so manie cruel tormentes? What hast thou to doe with death? With sharpe nailles? ad with the crosse? Vndowbtedlie the Prophet had good reason to saie: That his workes shall be verie straunge, and farre vnlike him selfe. *Esf. 28. 21.* What is more straunge and more contrarie to lyfe, than deathe? What is more disagreeable to glorie, than paine? What is further of from the nature of most perfect holines, and innocencie, than the image and shape of a synner? This title and shape ô Lorde, is certaynlie very straunge for thee. O true Iacob, that with wearing the garmentes of others, and with disguising thy selfe in a straunge habite, hast purchased for vs the blessinge of our heauenlie father! *Gen. 26.* For by takinge vpon thee the image of a synner, thou hast purchased for vs victorie against synne. O goodnes inspekeable! O mercie vnderferued! O loue exceidinge all vnderstandinge! O charitie incomprehensible! Tell me (ô most mercifull Lorde) what sawest thou in vs? What seruice haue we done vnto thee? With



*Meditation for*

*Tit. 3. 4.*

what workes haue we bounde thee, to suffer such greiuous and cruell tormentes for our sakes? O wonderfull bountiefulnes, that without anie merite of our parte, and without anie necessitie of thyne owne parte, wouldest vouchesafe onely of thy mere grace, ad mercie, to purchase our redéption after this sorte! *The benigntie and clemencie of our sauour* (saieyth the Apostle) *hath appeared, not in respecte of the Workes of iustice that we haue done, but accordinge to his great mercie he hath saued vs.* O how wonderfull desirous

*Esa. 43. 22.*

was our most gracious Lorde, that we shoulde vnderstande his mercie, when by the Prophet Esaie he spake those so notable wordes: *Thou hast not called vpon me ô Iacob, ad thou ô Israel hast not trauayled in my seruice. Thou hast not offered vnto me thy rāmes in a whole burnt sacrifice, neither hast thou glorified me with thy sacrifices, &c. And yet for all this, thou hast made me to serue in thy synnes, and hast put me to paines with thyne iniquitie. It is I, It is I, that doe pardon thy synnes for mine owne sake, and that will neuer be mindefull of them. Put me in minde, and let vs enter into iudgemente: and shewe if thou haue any thinge, wherewith to iustifie thy selfe.*

Wherefore ô most mercifull and sweite Lorde, what thinge is there in me, wherewith I maie recompence thee for this so great a benefite? If I shoulde liue all the liues of the children of Adam, and all the daies and yeares of the worlde, If I were able to sustein all the trauels and paines of all the men that either be,

be, hath bene, or shall be, all this were as nothing to recompence the verie least of the greifes and paines that thou hast suffered for me. Consideringe therefore that I can by no meanes possible dischardge this inestimable great dett, let me paie thee o my almightie God if it be thy blessed will with the continuall remembrance of the same. I beseech thee o Lorde euen by the bowels of thy infinite charitie, that thou wilt wounde my harte with thy woundes, and make my soule droncke with thy most pretious bloud, in such sorte that whither so euer I shall turne my selfe, I maie alwaies see thee crucified, and wheresoeuer I shall cast mine eies, all thinges maie seeme vnto me to shyne with thy pretious bloude. Let this be all my consolation, to be alwaies crucified with thee: and let this be all my affliction, to thinke vpon anie other thinge besides thee. Consider o my almightie God the great price wherewith thou hast bowght me, and suffer not so pretious a treasure to be shed in vaine for me. And graunte me o most mercifull Lorde, that I be not as a childe that is borne before his time, whom his mother bringeth forth with exceidinge great trauell, and paine, and yet he enioyeth not the commoditie and fruit of lyfe.

*Of the fourthe benefite: to witt,  
of Vocation.*

*Meditation for*

S. IIII.

Two call-  
linges of  
God: one  
vnto fai-  
the, and an  
other vnto  
grace.

The first  
callinge is  
by Baptis-  
me.

*Gen. 24.*



**A**FTER this, thinke vpon the bene-  
fite of Vocation or callinge of al-  
mightie God, without which all the  
other benefites tende to the greater  
damnation of a man. But here it is to be no-  
ted, that there be two kindes of callinges of  
almightie God: one vnto faith, by meanes of  
the Sacrament of Baptisme: and an other vnto  
grace, after that a man hath lost the first inno-  
cencie which he had by baptisme.

Consider now, what a great benefite the  
first callinge of thee was by meanes of the Sa-  
crament of holie Baptisme, whereby thou wast  
clensed from originall sinne, deliuered from  
the power of the deuill, made the sonne of al-  
mightie God, and an inheritour of his kinge-  
dome. There he toke thy sowe to be his spow-  
se, and adorned it with such ornamentes, as we-  
re conuenient for such a state, to witt, with the  
grace, vertues, and giftes of the holie Ghost,  
and with other iewells, and giftes, that are far-  
re more pretious than those that were geuen  
to Rebecca, whē she was takē to be the spow-  
se of Isaac. Now what hast thou done, where-  
by to deserue so great a benefite as this is? How  
many thousandes not onely of men, but also  
of nations and whole countreys are there, that  
by the iust iudgemente of almightie God doe  
not obtaine this inestimable great benefite?  
What had become of thee, if thou haddest  
bene

bene borne emonge those infidels, and wanted this knowledge of the true liuinge God, and worshipped stockes, and stones for God, as the infidels doe? How much art thou bounde to almightie God, that emonge such an infinite number of lost and damned sowles, it pleased him that thou shouldest be one of the number of them that shoulde be saued, yea and be borne in the lappe of the Catholike Church, and be nourished there with the milke of the Apostles, and with the pretious bloude of our sweete Saujour Iesus Christe.

Now if after the grace of this firste callinge thou hast through thyne owne default and synfull lyfe lost the innocencie which thou receiuedst in the Sacramente of Baptisme, in case it hath pleased our Lorde all that notwithstandinge to call thee the seconde time, yea and verie manie and oftentimes, how much art thou then bounde vnto him for this so passinge great benefite? How manie benefites are conteyned in this benefite? One benefite it was to expecte and tarrie for thy conuersion so longe time, to geue thee space to doe penance, and to suffer thee so longe to contynewe in that state of synne, and wickednes, and not to cutte downe the vnfruitfull and vnprofitable tree, that occupied such a rowme in the earthe, and receiued the influencies of heauen altogether in vaine. An other benefite it was to suffer thee to committe so many and so heynous enormous synnes, and not to cast

The seconde callinge.

E

II

*Meditation for*

thee downe therefore into the most horrible bothomles pitt of hell fier, where perhaps manie others are now there tormented  
euen for lesse offences than thyne. An other  
benefite it was to sende thee so many good inspirations, and holie purposes, euen in the midst of thy verie synnes, and wicked life, and to  
persiste in callinge thee so longe a time, whereas thou in the meane season diddest nothinge els but offende him verie greiuously that  
called thee. An other benefite it was also to  
bringe thy greate stubbornnes and longe obstinate resistance at the lengthe to an ende, and to  
calle thee with such a mightie and lowde voice, that thereby thou mightest rise from death  
to lyfe, and come forth as it were an other Lazarus, out of the darcke and obscure graue  
of thy wicked and synnefull lyfe, and not with  
thy handes and feete bownde, but losed and  
sett at free libertie out of the stinckinge prison and thraldome of the enemye of mankind. But aboute all this, what a benefite was it,  
to graunt thee then not onelie pardon for thy  
synnes past, but also grace from that time forwardes not to retourne vnto them againe: geuinge thee moreouer all such other ornamentes as were geuen to the penitente prodigall  
sonne, when he was receiued into grace and fauour againe: by meanes of which ornamentes and graces thou mightest liue as the child of God, and contemne and laughe at the malice of the deuill, and triumphe ouer the  
worl-

worlde, and take a sweete tast of the thinges appertaininge vnto almightie God, which before seemed verie vsfauerie vnto thee, and withall conceiue a certaine lothsomnes and mislikinge of the thinges of the worlde, which before seemed verie fauorie and delightfull vnto thee.

But now besides this, what if thou doe consider vnto how manie others almightie God hath denied this benefite, which he hath so freely graunted vnto thee. And wheras thou beinge a sinner as well as they, and as vnworthie of this callynge as they, yet it hath pleased almightie God to suffer them to continewe in their wicked state, and to calle thee vnto the state of saluation, and grace? With what thanks, and with what seruices art thou able to recompence him for this inestimable speciall fauour, and grace? What an exceedinge ioye will it be vnto thee, when by the vertue of this vocation thou shalt see thy selfe to haue the fruition of almightie God for euer and euer in the kingdome of heauen, and shalt see other of thy companions and acquaintance for want of the like grace of God to remaine euerlastingly tormented in the horrible raging fier of hell? O good Lorde, what a number of thinges are there included in this grace to be well weighed, and earnestlie considered vpon! Tell me I praie thee, when the blessed theife *Luc. 23.* (who with one worde purchased lyfe euerlastinge) seeth him selfe in that so great glorie

*Meditation for*

which he now possesseth in the kingdome of heauen, and seeth his companion also in those great horrible tormentes of hell fyer, and calleth to minde withall, that he him selfe was a theife also as well as the other, and suffered for his robberies as the other did, and that a litle before he blasphemed our Sauour Iesus Christ in like maner as his companion did, and that yet for all this it pleased almightie God to caste his mercifull eies vpon him, and to geue him so great a light, leauinge the other theife in his darckenes; now in consideringe herevpon, what thanckes thinkest thou doth he render to almightie God for this spetiall grace? How wonderfullie doth he reioyce at so great a benefite? How doth he meruaile at so great a iudgement? With what a passinge great loue doth he loue him, that woulde vouchsafe to preuent him with such a singular and wonderfull grace? Now if this seeme so great a benefite vnto thee? Remember thy selfe, that our sauour Christ hath bestowed the like inestimable benefite vpon thee, when the same louinge Lorde vouchsafed to cast his mercifull eies so speciallie vpon thee, and did not with the like maner of callinge calle thy neighbour, companion, or freinde, who peradventure had lesse offended his diuine maiestie than thou. Consider then how much thou art bownde to our Lorde for this his great benefite, and what a great occasion is here  
offe-

offered vnto thee, to desire euen to suffer death for the loue of him.

Besides all this, consider how costlie and chargeable this benefite of our redemption was to our Sauour Christ, which was so freely geuen vnto thee. Vnto thee it was geuen frankly, and of mere grace, and it cost him euen his owne most precious bloude, and lyfe also: for it is manifest that without the same our synnes coulde not be pardoned, nor our woundes cured. It is saiede of the Pellican that she bringeth forth her yonge-ones dead, and seinge them in that case, she stryketh her selfe vpo the breast with her beake, vntill she cause bludde to issue out, and therewith she batheth her yonge-ones, and so they receiue heate, and lyfe. Now if thou wilt vnderstande how great this benefite is, make accompte with thy selfe, that when thou wast dead in synne, that most louinge and mercifull Pellican (our Sauour Christ) moued with most tender pietie and compassion stroke his sacred breast with a speare, and wasshed the deadly woundes of thy soule with the precious bludde of his woundes, and so with his owne death he gaue thee lyfe, and with his owne woundes healed thy woundes. Be not thou therefore vnthankfull vnto him for this so great and costlie benefite, but as our Lorde admonisheth thee, be mindful of the daie in which thou camest out of Egypt. This daie was the daie of thy Pascheouer, this was the daie of thy Resurrection, for so

*Summa S.  
Thoma. 3. q.  
1. artic. 2. ¶  
3. & quest.  
46. artic. 1.  
& 2.*

*Exod. 13.*



*Meditation for*

much as vpon this daie thou hast passed throughe the redde sea of the bludde of Christ vnto the lande of promise, and vpon this daie thou hast risen againe from death to lyfe.

*Of the particuler benefites that almightie  
God bestoweth vpon vs.*

S. V.

**T**HESSE benefites aforesaiede are generall. Other benefites there are more particuler, that be geuen to particuler persons, the which benefites none other knoweth but onely he that hath receyued them. In this accompte are reckened manie kindes of benefites, either of fortune, or of nature, or of grace, which almightie God hath geuen to each one in particuler: and also diuers and sundrie miseries, and daungers, both of bodie, and fowle, from which he of his mere mercie hath deliuered vs. For which particuler benefites we are as well bounde to geue him thanks, as for the former generall benefittes: forso-much as they are more certaine signes and tokens of the speriell and particular loue, and providence, that our Lorde beareth towards vs. Such benefites as these are can not be written in bookes, but euerie one ought to write them in his harte, and so to ioyne them with the other generall benefites, and to geue most humble thanks vnto our Lorde for them.

There

There be also other benefites yet more secrete and hidden than these, which are vknownen euen to the verie partie himselfe that hath receaued them. These are certayne priuie daungers, and secrete snares, which our Lorde is wont to preuent and disapoynte by his diuine prouidence, for that he vnderstandeth what great damage and preiudice they might doe vnto vs, in case he shoulde not cutte them of, and disapoynte their cowerse. What man is able to tell from how manie temptations almightie God hath preserued him? and from how manie occasions of sinnes he hath deliuered him? and how often times he hath stopped the passages and remoued awaye the de-ceytfull snares of the deuill our enemye, that we shoulde not falle into them. The deuill him selfe saierh of the holie man Iob: That almightie God had enuironed him on euerie side, that nothinge might doe him hurte. And euen so is our Lorde wonte to kepe and preserue such as be his, (as it were a glasse preserued in his case,) that nothinge maye hurt them.

Our Lorde  
preserueth  
vs manie  
times from  
secrete  
daungers  
and inares  
that woul-  
de other-  
wise falle  
vpon vs.

Iob. 1. 10.

It maie also be that a man hath receiued of almightie God some secrete giftes, althoughe he him selfe knoweth not of them: as also a man maie, and is wont to haue manie secrete synnes, which he him selfe that committeth them knoweth not. Wherefore like as for these kinde of sinnes we ought dailie to praie with the Prophet, and saie: *Ab occultis*

A mā may  
haue ma-  
nie secrete  
giftes, and  
many se-  
crete syn-  
nes, that he  
knoweth  
not.

Psalme. 28.

*Meditation for Sondaie nighte.*  
*meis munda me Domine. Deliuier me ô Lorde from my*  
*secrete synnes : Euen so oughte we also euerie*  
*daie to yelde him most humble and hartie*  
*thanks for these kinde of benefites, that by*  
*this meane no synne maie remaine, without*  
*penance, nor benefite without rendringe of*  
*thanks for the same.*

*The ende of the other seuen meditations*  
*for the seuen daies of the*  
*weke at nighte.*



OF



OF FIVE PARTES  
THAT MAIE BE EXERCISED  
IN PRAYER.

CAP. IIII.

**H**ERE be the meditatio<sup>n</sup>s ( good Christian reader ) wherein thou mayst exercise thy selfe in the seuen daies of the weke, and in so doinge thou shalt not wante matter whereupon to meditate, But here it is to be noted, that ( as we haue alreadie saiede ) there be two thinges that maie goe before meditation, and other two that maie followe after it. So that in all there be fīue partes which maie concurre in this exercise: to witt, preparation, readinge, meditation, thankes-geuinge, and petition.

The fīue  
partes of  
prayer.

For before we enter into praier, it is verie requisite that we doe first prepare our harte vnto this holie exercise: followinge therein the maner and custome of musitians, who vse to temper and tune their lute, viall, or other instrument, before they plaie vpon it. And therefore Ecclesiasticus saiethe: *Before praier prepare*

I.  
Prepara-  
tion.

*Of the five partes*

*Ecclef. 13. 23.*  
what it is  
to tempte  
God.

*thy soule, and be not as a man that tempteth God.*  
To tempte God, is to desire that he shoulde worke a miracle in such thinges, as maie be done by other ordinarie meanes. Seinge therefore that the preparation of the harte is such a principalle meane to obtaine deuotion, he that goeth about to obtein it without this meane, showeth him selfe to haue a desire that almightie God shoulde worke a miracle therein: the which (as Ecclesiasticus saiethe) is as it were a templinge of God.

II.  
Readinge.

After preparation it followeth that a man doe reade that matter which he hath to meditate vpon that daie, accordinge to the diuision of the daies of the weke, which we haue made heretofore. And this maner of readinge is vndowtedlie verie necessarie for such as are but nouices and yonge beginners in this exercise, vntill such time as a man doe knowe what he ought to meditate vpon. But afterwardes, when by the vse and practise of certaine daies he is well instructed therein, then this readinge shall not be so neidfull, but that he maie forthwith proceede vnto meditation.

III.  
Meditatiō.

IIII.  
Thankes  
geuinge.

*Collos. 4. 2.*

S. Augusti-  
ne.

After meditation there maie followe out of hande a deuoute geuinge of thanks to almightie God for all such benefites as we haue receiued, the which ought euermore to accompanie all our praiers, accordinge as the Apostle exhorteth vs, sayeing: *Occupie your selues verie earnestlie in prayer: Watchinge therein with thankes-geuinge.* For as S. Augustine saiethe:  
What

What thinge is there that we can better conceyue in our hartes, better pronounce with our mouthes, and better write with our penes, than this shorte sentence, *Deo gratias*: Thankes be vnto God. Nothinge can be saide more breisely: nothinge can be harde more sweetely, or vnderstode more ioyfully, or done more fruitfully.

S. Augusti-  
ne com-  
menderth  
the often  
sayinge of  
*Deo gratias*.

The last parte is Petition, which is properly called praier: wherein we desire of almighty God all such thinges as are behouefull as well for the saluation of our selues, as of our neighboures, and of all the whole Catholike Church.

These fise partes maie be exercised in praier: and emonge other profites and commodities that are wonte to come thereby, this is one, that these poyntes beinge dewlie exercised doe minister vnto a man great plentie of matter whereupon to meditate: settinge before him all these diuersities of meates, that if he lyst not to eate of one, he maye yet eate of an other: and that when he hath made an ende of meditation in one matter, he maie forthwith enter into an other, and so synde varietie of matter wherein to continewe his meditation.


I knowe righte well, that neither all these partes nor this order is alwaies necessarie for all persons. Howbeit this maner maie serue verie well for all such as are but nouices and yonge beginners in this exercise, that so they

*Of Preparation.*

maie haue some order and direction whereby to directe them selues at the beginninge. For certaine it is, that some thinges be necessary in the beginninge to teache an arte, which afterwards when they be once knowen are but superfluous. And therefore, of anie thinge that shalbe here treated I will not that anie man shoulde thinke that I intende to make the same a perpetuall lawe, or generall rule. For myne intende is not in these instructions to make anie lawe, but onely to shewe an introduction for the direction of such persons as are but no- uices and beginners in this waie. In which course after that they shalbe once entred by folowinge this introduction, then the verie vse and experience they shall haue in this exercise, and much more the holie Ghost will teache them each thinge that they haue to doe herein. The which beinge once sayede in this place, I desire it maie be vnderstoode in all the rest of this booke.

*Of Preparation, which is a thinge verie requisite to be used before praier, and meditation.*

CAP. V.

OW it shalbe requisite for vs to treat particularly of euerie one of these fve partes aforesayde, and first of Preparation, which ought to goe before the others.

We sayde euen now that it was needefull  
to

to vse some preparation of our minde before we enter into prayer. This preparation maye be made diuers maners of waies. For a man maye dispose him selfe vnto prayer by callinge to minde his synnes, and offences, and namely such sinnes as he hath committed that present daie, and he maie accuse him selfe of the, and desire of our Lorde pardō for them, according to the sayeing of the Wise man. *The iust man at the beginninge is an accuser of him selfe.*

This maner of Preparation seemeth to be as it were the pullinge of of our hose and shooes to enter into the holie lande, and as it were the washinge of our garmentes to goe to receiue almightie God, when he commeth to treat with men, and to teache them his holie lawe. This maner of preparation we are taught to vse euen by nature it selfe. For we see it is a cōmon maner, that when we goe to request anie benefite of anie frende of ours whom we haue offended, we doe first desire him of pardon, and forgeuenes, before we demaūde any other thinge of him. This maie be done sometimes with the harte onely, and sometimes by sayeing the general confession, *Confiteor Deo, &c.* or the psalme: *Miserere mei Deus*: or some other like praiers. Wherein good heede must be taken, that these praiers be not saide in post hast, but with as great quietnes, attention, feelinge, and repentance of harte as we can.

Howbeit a man ought not to staie ouer longe in this consideration of his sinnes, (as

Preparation vnto prayer may be made diuerse waies.

we maye prepare our selues vnto prayer by consideringe our sinnes and offences,

*Prov. 18. 17.*

*Exod. 3.*

*Exod. 19.*

*Psal. 50.*



*Of Preparation.*

some persons doe, that both beginne and ende herewith, yea and passe all their whole lyfe therein). For albeit this consideration of our synnes be alwaies good, (and at the beginninge very necessary) yet it is meete that it be taken with such moderation, as that it occupie not that tyme which shoulde be bestowed about other better matters. Neither is it needefull in this exercise for a man to consider very particularly his sinnes, and namely such as the remembraunce whereof maie moue him to some euill cogitations: But it is sufficient to make as it were a bundell of them all, and to drowne them in the bothomles Sea of the infinite goodnes and mercie of almightie God, with good hope to receiue pardon and remedie of them from the same.

we may  
prepare  
our selues  
vnto  
prayer by  
considerin-  
ge the ma-  
iestie and  
greatnes of  
almightie  
God.

We maie also prepare our selues vnto prayer, by consideringe the maiestie and greatnes of that Lorde vnto whom we goe to speake in praier. For this consideration will teach vs, with what great reuerence, and humilitie, and with how great attention, it behooueth such a miserable creature as man is, to speake vnto a lorde of so great maiestie as almightie God is, concerninge a matter of so great importance as is his owne saluatiō. But that thou mayst vnderstande somewhat of the maiestie of almightie God, thou must consider that the heauens, the earth, and all that is created, is no more before the maiestie of almightie God, than a litle emyte, or (as the Wise man saith)

saith) a grayne of weight in the balance. Now if all creatures be no more than an emite before him, what shalt thou then seeme to be before him, that arte so smalle a parte of the whole?

This consideration of the maiestie and greatness of almightie God is as it were a profounde reuerence, that the soule maketh within it selfe before the throne of that supreme maiestie, at what tyme she entereth into his pallace to speake with him. With this maner of humilitie and reuerence the Sonne of God taught

vs to praie, when makinge his praier he cast him selfe prostrate vpon the ground: geuinge vs thereby to vnderstande, how humble and lowly a man ought to be, and how much he ought to consider of his owne basenes, and vilenes, whensoever he goeth about to speake vnto almightie God. With this spirite and humble reuerence a man maie repete those wordes of the holie Patriarke, where he saith: *I will speake to my Lorde, althoughe I be but duste, and ashes.*

But aboue all this, it shall helpe vs verie much in this preparation to consider well what we goe about to doe, when we settle our selues to prayer. For if we doe well consider it, we goe to praie for none other purpose, but to receiue the spirite of almightie God, and the influencies of his grace, and the ioye of charitie, and deuotion, wherewith we see how the sowles of iust persons are replenished at

*Math. 26. 39*

Our Sa-  
uiour  
Christe ga-  
ue vs an  
example  
with what  
humilitie  
and reue-  
rence we  
oughte to  
praye vnto  
almightie  
God.

*Gen. 18. 27.*

It is verie  
good to  
consider  
beforehande,  
for  
what pur-  
pose, and  
ende, we  
goe to  
praye vnto  
almightie  
God.

*Of Preparation.*

the ende of their longe and deuoute praiers. Now this beinge so, thou mayst perceiue hereby, with how great humilitie, and reuerence, and with how great attention, and deuotion, thou oughtest to come, when thou doest open the mouthe of thy soule to receiue almightie God. Consider with what great and seruente deuotion the holie Apostles were enflamed, at what tyme they expected and looked for the comminge of the holie Ghost, and by that mayest thou vnderstande, how thou oughtest to prepare thy selfe when thou goest aboute to looke for and receiue the same holie Ghost, albeit it be not in such plentifull and abundante wise as the Apostles was. Hereby thou seest, how close shutte thou oughtest to haue the gates of thy vnderstandinge and will at the time of prayer from all the cares and thoughtes of the worlde: and how open they oughte then to be vnto almightie God alone, that in case he come to enter therein, he returne not backe againe, findinge the gates shutte against him, or the lodginge taken vp and pestered with other ghestes.

Now with this preparation and spirite mayest thou presente thy selfe in prayer before the face of our Lorde, as that sicke man of the dropsie did, who stooke before him expectinge from his mercifull hande to be restored vnto his healthe: or as that leperous person did, who kneeled downe at his feete, and saied hū-  
bly vnto him, *O Lorde if thou wilt thou canst make*

*me*

*Act. 1.*

*Luc. 14.*

*Math. 8.*

*Marc. 1. 40.*

*me cleane.* Consider that in like maner as a litle hongrie dogge standeth before his masters table, fauninge verie earnestelie vpon him with his eies, and all his whole bodie, lookinge euer for some litle peice of breade to come from his table, and after the same sorte oughtest thou to presente thy selfe before the riche table of the Lorde of heauen, confessinge thy selfe to be vnworthie of the whole abundaunce of his mercies, and desiringe him most humble to bestowe some litle portion thereof vpon thee for thy reliefe. With this lowlie spirite mayst thou saie the Psalme: *Ad te leuaui oculos meos qui habitas in celis, &c.* The which albeit it be but shorte, yet is it verie fitt and conueniente to stirre vp and enkindle this foresaid affection, in preparinge thy selfe vnto prayer.

This maner of preparation or th'other thou mayst (gentle reader) vse at thy libertie: but the first seemeth to be more conuenient for the night, when a man ought to examine his conscience, and desire pardon and forgeuenes of almightie God, of all such defectes, and offences, as he hath offended him in that daie. And the second maner of preparation is most fitt for the morninge, when he riseth before the daie breake, to desire then of almightie God the assistance and succour of his grace, whereby he maie the better bestowe that daie in his seruice.

But because to knowe how to praie as a

Nn

*Of Preparation.*

To knowe  
how to  
praye as a  
man ought  
re, is a spe-  
ciall gifte  
of God.

man ought, is a very spetiall gifte of almightie God, and a worke of the holie Ghost, therefore desire him most humblie both in th'one preparation and th'other to instructe thee how to doe thy duction herein, and to geue thee grace that thou mayst speake vnto him in thy prayer with such attention, and deuotion, with such recollection and closenes of mynde, and with such feare, and reuerence, as is behouefull to be vsed before so great a maiestie: and withall desire him, that thou mayst in such wise perseuere, and spende that litle time in this exercise of prayer, that thou mayst in the ende arise fro the same with newe force, and strength, to doe all such thinges as apperteine to his seruice.

It is also a  
good ma-  
ner of pre-  
paration  
to saye so-  
me vocalle  
prayers be-  
fore medi-  
tation.

It is thought also to be a good maner of preparation to saie some vocalle praier before meditation: of which sorte there be manie in diuers booke of deuotion, and namely in the meditations of S. Augustine, and in the Psalter of Dauid, where there be some verie deuout Psalmes that will helpe very much to enkindle and stirre vp deuotion. For it is the propertie of deuoute sentences (beinge saiede with an earnest minde and attention) to wounde the harte, and to lifte it vp vnto almightie God: the which deuout sentences are so much the more behouefull and necessarie for vs, by how much we finde our spirite to be more colde, and distracted.

The sayin-  
ge of

And these same prayers doe serue much better for this purpose when they be in mitre,

as are manie Hymnes of the Sainctes, and the Hymnes,  
 Profes, and Versicles. Forsomuche as (I knowe, profes, and  
 we not how it is, that) the wordes of God vsed versicles,  
 in this kinde of stile, and harmonie, doe bringe doe stirre  
 with them a greater sweetenes, and delighte to deuotion.  
 our sowles. And therefore we finde in the  
 workes of S. Bonauenture (who was a verie  
 deuout holie man) manie of these Hymnes.  
 The like we finde in the workes of S. Bernar-  
 de, and in diuers and sundrie other of the ho-  
 lie fathers. Likewise there is great commenda-  
 tion geuen by manie learned men (and surely  
 not without good cause) to those three diuout  
 himnes that Ieronimo de Vida made to the  
 three persons in Trinitie, which beinge learned  
 by harte, and saiede deuoutly, be as it were a  
 most sweite Manna to sweiten the tast of our  
 soule at the beginninge of prayer, and to di-  
 dispose it to take a delighte in spirituall and di-  
 uine matters.

Here I thinke it necessarie to declare with  
 what intention a man ought to come vnto  
 prayer. For he must not goe thereunto chei- with what  
 fly for his owne consolation, and delighte, (as intention a  
 some that be great louers of them selues vse to come  
 doe,) but onely to fulfill herein the will of al- vnto  
 mightie God, and to desire of him his grace, prayer.  
 and to dispose him selfe for the obteyninge of  
 the same. And herewith he must submitte  
 him selfe in such wise into the handes of al-  
 mightie God, that he must be as readie and  
 contente to be without consolations in his

*Of Preparation.*

prayer as to haue them, remittinge himselfe humbly into his handes, to dispose of him, and of all things belonginge vnto him, as he shall thinke good, acknowledginge on the one side, that he deserueth not anie thinge of him, and beleeuinge on the other, that althoughe it be so in verie deede, yet our Lorde of his infinite goodnes and mercie will doe whatsoeuer shall be most conuenient and behouefull for his saluation. And therefore a man ought to contente him selfe a-like, whether the consolations be great, or litle, and to take in good parte whatsoeuer vsage our Lorde shall shewe vnto him, accountinge him selfe vtterlie vnworthie of all those things that he bestoweth vpon him, and beinge readie to fulfill all such things as he shall commaunde him, not in respecte of the benefites that he hopeth to receyue, but in respecte of them that he hath already receyued, and in consideration of his bounden duetie vnto almightie God. But we see that manie persones doe quite contrarie to this rule, and be like herein vnto yonge shrewde boies who vnlesse they be dandled, and cooxed, will not doe the thinge that they are commaunded.

I thinke it also requisite here to aduertise,  
we must be that when a man mindeth to vse the exercise  
carefull of praier in the morninge, he doe goe to bed-  
ouer nighte with this care ouer nighte: and like as those  
te of the that intende to bake the next daie, doe vse to  
meditatio that intende to laie the leuen ouer nighte, euen so must a man  
we intende with

with a godly carefulnes preuente and recomende ouer nighte vnto our Lorde that thinge which he intendeth to meditate the nexte daie followinge. And in the morninge so soone as he awakerh, he ought forthwith to occupie his harte with this holie thought, before anie other doe enter therein. For at that time the disposition of our harte is such, that whatsoever thoughte doth first enter into vs, it seasethe and taketh possession of our harte in such wise, that we shall verie hardly afterwarde put it awaie from vs.

to make the nexte morninge. So soone as we awake in the morninge it is good to occupie our harte forthwith with some holie thoughte.

And forsomuch as the praier of manie persons is very acceptable vnto our Lorde, therefore thou shalt doe well to consider in thy prayer both in the morninge, and eueninge, what a number of Gods seruantes both me and women as well in monasteries as without be at that time watchinge and perseueringe before the presence of almightie God, sheedinge many deuoute teares, yea and perhappes also disciplininge and whippinge them selues, and sheedinge great abundance of bloud for the loue of God: with which persones thou oughtest humbly to ioyne thy selfe, that the presence and sweete remembrance of them maie be vnto thee a prouocation of deuotion, and an example of perseuerance in thy praier, and also that whensoever thou shalt finde thy selfe colde and negligent in this exercise of prayer, and that some thoughtes come into thy minde mouinge thee to ende the same,

It is good to thinke when we praye how manie deuoute Christians are at that time prayinge also vnto God with vs.



*Of Readinge.*

thou mayst be ashamed, and reprehende thy selfe, by the example of so manie good and vertuouse persons, which with so good attention and carefulnes doe perseuere so longe time in this exercise of prayer without ceasinge, offeringe there their bodies and sowles vnto almighty God in sacrifice.

OF READINGE.

CAP. VI.

In what  
maner we  
must reade.

**A**FTER Preparation followeth Readinge: the which ought to be done, not lightlie, as passed ouer in hast, but with verie great deliberation, and attention: applyinge thereunto not onely thy vnderstandinge, to conceiue such thinges as thou readeest, but much more thy will, to taste those thinges that thou vnderstandest. And when thou comcest to anie deuout place, thou shalt doe well to staye and pause somewhat longer therevpon, and to make there as it were a station, in thinkinge vpon that matter which thou hast read, and in makinge some shorte praier vpon it, accordinge as S. Bernarde counsellerh vs, sayeing: It is requisite oftentimes to gather and procure a litle spirite and deuotion out of the matters that we reade, and to breake of the course of our readinge with some kinde of praier, by meanes whereof, we maie liste vp our harte vnto almighty God, and talke with him, accordinge  
as

S. Bernar-  
de.

as the fense and matter of such thinges as we read doe require.

Here must I aduertise, that the readinge be not very lōge, least it occupie the greatest parte of the time, that ought otherwise to be bestowed vpon other more principall and necessarie exercises. For as S. Augustine saith: It is very good both to read, and to praie, if we can doe both the one, and the other: but in case we cannot performe them both, then praier is better thē readinge: But because in praier there is some times labour, and in readinge a facilitie, therefore our miserable harte doth oftentimes refuse the labour of praier, and runneth to the delighte of readinge, as the same holie father cōplayninge of him selfe saith that sometimes he hath so done.

The readinge before meditation must not be ouer longe.

Prayer is better than readinge.

True it is I graunt; that like as when there wanteth wheaten bread, men doe eate bread of rie, or of otes, because they woulde not be altogether fasting: euen so when thy harte is in such wise distracted, that it can not enter into praier, then mayest thou staie somewhat the longer in readinge, or ioyne meditation and readinge together, by readinge one place, and meditating vpon it, and then an other, and an other, after the like sorte. For by this meanes when the vnderstandinge is once bounde vnto the wordes of the readinge, it cannot so easelie wander abroad into diuers imaginations, and thoughtes, as when it goethe freely, and at libertie. And yet better it were to

when our harte is distracted, it is good to ioyne readinge and meditation together.

*Of Meditation.*

Gen. 32.

wrestle all that time with Almighty God, as the Patriarke Iacob did, that in the ende when the wrestling is done, he maye geue vs his blessing, or graunt vnto vs the deuotion which we seike for, or some other greater grace, which he neuer denieth vnto them that doe faithfully labour and strue for the loue of him.

OF MEDITATION.

CAP. VII.

Two kin-  
des of me-  
ditations

1. Imagi-  
narie medi-  
tation.

2. Intelle-  
ctual me-  
ditation.

**A**FTER Readinge it followeth that we doe meditate vpon the place that we haue read. Concerninge which pointe it is to be known, that this meditation is sometimes vpon thinges that maie be figured with the imagination: as are all the pointes of the lyfe and passion of our Saujour Christ. And some times againe this meditation is vpon thinges that doe rather appertaine to the vnderstandinge, than to the imagination: as when we thinke vpon the benefites of almightie God, or vpon his goodnes, and mercie, or vpon anie other of his perfections. This maner of meditation is called **INTELLECTVAL**: and th'other **IMAGINARIE**: and we vse both the one maner and the other in these exercises, accordinge as the matter of the thinges doth require.

And therefore when the misterie where-  
upon we intende to meditate is of the lyfe and  
passion

passion of our Sauour Christ, or of anie other thinge that maie be figured with the imagination: as of the last daie of Iudgemente, or of hell, or of Paradise, we must then figure and represente euerie one of these matters in our imagination, in suchwise as it is, or in such wise as it passed, and make accompre, that euen there in the verie same place where we are, all the same passeth in our presence. And this maner of meditatinge serueth to this ende, that by meanes of such a representation of these thinges, the consideration and feelinge of them maie be the more liuely in vs. Some there be, that imagin that euerie one of these thinges whereupon they meditate passeth within their owne harte: for sithence our harte is able to contayne within it the forme of cities, and kingdomes, it is no great matter for it to containe also within it the representation and forme of these misteries. And this maner of meditatinge is certainlie a great helpe also to kepe in the minde more closelie recollected, by causinge it to attende to her worke, after the maner of bees, which worke their honie combs within their owne hyues. Either of these two waies we maie vse in this kinde of imaginative meditation. For in case we goe with our cogitation to Ieruzalem, to meditate the thinges that passed there each thinge in his owne proper place, it is a thinge that doth commonlie weaken and hurte the head.

And for this verie cause likewise a man

How to vse imaginative meditation.

In imaginative meditation, it is good to imagin that the misteries doe passe within our owne harte.

we must  
not fixe  
our imagi-  
nation  
ouermuch  
vpon the  
things  
that we  
meditate.

*Of Thankes-geuinge.*

must not fixe his imagination ouermuch vpon the things whereupon he meditateth. For besides that it wearie the head, a man maye also falle into some deceite by reason of this vehemente apprehension, in perswadinge him selfe that he seeth the things reallie in verie deede, which he imagineth with such vehemencie, and force.

OF THANKES-GEVINGE.

CAP. VIII.

**T**HESSE three partes beinge ended, there maie followe immediatlie a thankes-geuinge vnto almightie God for the benefites we haue receyued. And that we maie not interrupte the course of our deuotion with diuers affections, and matters, a man maie continewe this parte with the former, takinge occasion of such things as he hath meditated vpon, to geue thanks vnto our Lorde for the benefite he hath done vnto him in that meditation: and with this benefite to ioyne also all other benefites, and to geue him most humble and hartie thanks for them all. As for example, when we haue ended our meditation vpon anie pointe of the passion, we maie then forthwith geue most humble thanks to our Lorde for the benefite of our redemption: and esppecially for that it pleased him to redeeme vs with so great paines, and

In what order we must exercise thankes-geuinge.

and tormentes. And euen then also let vs geue him most humble thanks for all his other benefites. In like maner, when we haue meditated vpon our synnes, we maie geue him thanks for that he hath expected vs so longe time, and called vs to doe penance. And when we haue meditated vpon the miseries of this lyfe, we maie geue him thanks for that he hath deliuered vs from a great number of them. And when we haue meditated vpon the departinge out of this worlde, we maie geue him thanks for that he hath geuen vs lyfe, and graunted vnto vs so longe a time to doe penance. And when we haue meditated vpon the glorie of paradise, we maie geue him thanks for that he hath created vs to be partakers of so great a felicitie. And so likewise maie we proceede in all the rest. And afterwarde ( accordinge as we haue declared) a man must ioine with this benefite all other benefites: as the benefites of creation, conseruation, redemption, vocation, and glorification: of the which benefites we haue treated heretofore in the meditation for Satturdaie at nighte. And then for these and other infinite benefites, as well publike, as secrete, we must geue him as manie humble and hartie thanks as we can, and calle vpon all creatures both of heauen and earthe to helpe vs herein. And with this spirite we maie sometimes saie that Canticle: *Benedicite omnia opera Domini Domino:* or els the Psalme: *Benedic anima mea Domino, & omnia quae intra me sunt, &c.*

Dan. 3.  
Psal. 102.

*Of Petition*  
OF PETITION.

CAP. IX.

**N**OW it remaineth that we doe treat  
of the last parte of all, which is peti-  
tion: which containeth in it two par-  
tes: in the one parte, we make petition vnto  
almightie God for our neighbours: and in  
th'other, for our selues.

The first parte maie be continued with than-  
kes geuinge, desiringe that all creatures maie  
serue and praise our Lorde, who is so worthie  
to be praised, and serued, for that he is so mer-  
cifull and bountifull vnto all his creatures.  
And with this affection and desire of the glorie  
of almightie God, let him praie first and prin-  
cipally for all the vniuersall worlde, that all  
nations and people maie knowe and serue so  
mightie a Lorde. Then for all the Catholike  
Church, and for all the gouernours in the sa-  
me. As for example, we must praye for the Po-  
pe, and for all the Cardinals, Archebishops, Bi-  
shops, and for all other inferiour Prelates,  
Pastors, and Curates: that they maie be care-  
full of their duetie in directinge all the faith-  
full in the knowledge and seruice of their  
Creator.

we must  
praye for  
the con-  
uersion of  
all nations  
and peo-  
ple, vnto  
God.  
For all the  
Gouer-  
nours of  
the Catho-  
like  
Church.

For all the  
members  
of the Ca-  
tholike  
Church.  
Likewise let him praie for all the members of  
the Catholike Church: For the iust persons,  
that it maie please almightie God to contine-  
we them in their vertuouse lyfe: For sinners,  
that it maie please him to perdon them: And  
for

for the sowles departed out of this worlde, that it maie please him to deliuer them out of the greiuous paines of Purgatory, and bringe them to the rest of lyfe euerlastinge. Let him praie also for his parentes, and for his godfathers, and godmothers, and for his ghostlie father, and for all his kinsfolke, freindes and benefactours, and for all that be in tribulation, and captiuitie, and for all prisoners, and sicke persons, vnto whom he maie ( without anie distraction or intermission of his praier) doe the workes of mercie, in recommendinge them vnto almightie God who created them, and referringe the necessities of all men into those handes, which were stretched vpon the crosse for all men.

For the  
sowles de-  
parted and  
remayninge  
in the  
greiuous  
paynes of  
Purgatorie.

After this, he maie desire such thinges for him selfe, as he perceiueth him selfe to stande in neide of, accordinge to the particuler necessities and miseries that he feeleth in his soule, and esperiallie when he desireth helpe ad remedie of almightie God against such vices, and passions, as doe most trouble and moleste him, and to graunt him such vertues as be most needefull for him. This kinde of petition (emonge other commodities) hath this withall, that it reneweth dailie in the soule good purposes, and desires of vertues, and moueth it to be the more earnest in doinge that thinge, which he hath so often times and so hartelie desired, and it maketh him to be the more ashamed of him selfe when he doth it not,

what thinges we  
must demaunde  
for our selues.



*Of Petition.*

S. Chri-  
stome.

by callinge to minde with how great desire and instancie he hath desired our Lorde to graunte him grace to doe it. And of this minde is S. Chrysostome, where he saiethe thus: *Such as praie earnestlie in verie deede Will not suffer their harte to committe anie thinge that is vnseemlie for such an exercise, but haue euer their eie vpon almightie God, With Whom a litle before they talked, and Were conuersant. And so by that cogitation they put a waie from them all the suggestions of the diuell, When they thinke and consider what a haynous matter it Were, that he who had a litle before talked With almightie God, and desired of him chastitie, and holines, With all other vertues, shoulde immediatly runne to his enemies syde, and open the gate of his soule to receiue in filthie and dishonest delightes, and suffer the diuell to place him selfe in that harte, Where a litle before the holie Ghost made his abode.*

But it is verie much to be lamented, that there be some persons that thinke to excuse them selues, by sayinge, that they knowe not what thinge to desire of almightie God. Suerly, this is no sufficiente excuse. For what beast is so insensible, but that he knoweth some manner of waie how to signifie the neide he standeth in? What sicke man is there, that can not saie, here it greiueth me? Consider therefore (ô man) thy selfe. Consider (I saie) with what vices and passions thou art most troubled, and molested: If with couetousnes, if with anger, if with detraction, if with vaine glorie, if with stubbornnes of thine owne will, if with losenes  
of

of tonge, if with lightnes of harte, if with the loue of honour, estimation, and delighres, if with inconstancie in such good purposes as thou intendest, if with selfe loue, or anie other the like passions, and pestilences of the minde, and discouer all these woundes plainly, one by one, vnto that heavenly phisition, that he maie heale and cure them with the oymntment of his grace.

After that thou hast demaunded remedie against thy vices, desire him then to graunt thee all such vertues as be most behouefull for thy saluation. And because this is a principall parte of this exercise of prayer, wherin often tymes is spent all the tyme thereof, with verie great taste, and profite, I thinke it good to note here vnto the deuoute reader those principall vertues which be as it were the pillers of the spirituall lyfe, that thou mayst alwaies longe and sighe for them, and alwaies desire them verie instatlie of our Lorde in thy praier.

we must  
praye to  
obreyne  
vertues.

*Of the most necessary vertues, that are  
to be demaunded in Petition.*

§. 1.



**F**IRST thou must desire of our Lorde these fowre vertues, which be as it were the foundation of all the spirituall lyfe: the which vertues we must alwaies haue before our eies, because

*of Petition.*

they be alwaies necessarie in all the steppes of our lyfe.

These vertues be a comelie composition of the inwarde and ourwarde man: discretion, and attention in all such thinges as we shall either doe, or saie, that euerie thinge maie be directed accordinge to the iudgemēt and order of reason: and withall to brydle our tonge, and to take a dewe accompte of it: and to vse rigour, and austerite in the gouernment of our person. Now emonge these vertues we haue put the comelie composition of the inwarde and ourwarde man in the first place: because it is the beginninge, that disposeth vnto all the others. The composition of the inwarde man consisteth in hauinge almightie God presente in his harte: And the composition of the ourwarde man consisteth in doinge all thinges in such sorte, as is seemely for one that standeth alwaies in the presence of almightie God, and that hath him alwaies before his eies, as the iudge and wirnes of his whole lyfe.

After these, doe followe other fower vertues, wherein consisteth the somme of perfection, which vertues be in such wise annexed and lincked th'one to th'other, that the one can not be had without the other. These vertues be perfecte obedience: Mortification of our owne proper will: Fortitude to ouercome all maner of difficultie, and labour: and to haue a harred and contempt of our selues. For it is manifest that the somme of all Christian doctrine

In these  
vertues  
consisteth  
the somme  
of perfe-  
ction.

doctrine is a perfecte obedience and conformitie vnto the will of almightie God, as well in all such thinges as he commaundeth, counsellereth, and inspireth, as in all that he ordeyneth, and disposeth concerninge vs. This obedience can not be kepte vnlesse we haue a knife in our hande, to cut awaie all the inordinate appetites of our sensualitie, and will, which doe withstande the will of almightie God. But this stroke no man is able to geue, vnlesse he haue great fortitude of minde to fighte with him selfe, and to make mortall warre against his owne inclinations, and appetites. And this kinde of warre none other shal euer make, but he that hath for the loue of God atteyned to haue a true and holie abhorringe and contempte of him selfe. For looke where abhorringe is, there doth easilie followe euill entreatinge and contempt of the thinge that is abhorred: but where is nothinge but loue, there doth a man very vnwillingly take the whippe in his hande, to deale roughlie with that thinge which he loueth. Whereby it appeareth, that no one of these vertues is able to moue one steppe, without the helpe and succour of the others.

we can not haue a perfecte obedience and conformitie vnto the will of God, vnlesse we denye our owne will, and haue a holie hatred and contempte of our selues.

After these doe followe immediatlie other fowre verie highe and noble vertues, which be, Humilitie both inwarde, and outward: Pouertie both of spirite, and of bodie: Patience in all aduersities, and tribulations: Purennes of intention in good workes, doinge all thinge.

*Of Petition.*

that we shall doe all onelie for the loue of God, without mixture of anie commoditie, or respecte, either temporall, or spirituall.

After these doe followe other fowre vertues: which are the beginninge and ende of all perfection: to witt: a most firme faith of such thinges, as almightie God saith, and promisseth: and an assured hope in him, as in our trewe and louinge father in all the necessities and tribulatiōs that shall happen vnto vs: a loue of almightie God, which must alwaies burne in our hartes: and iointly with this loue, to haue a feare and reuerence of his great maiestie, and iustice, which must euermore accompanie all our workes.

And with all these vertues aboue named, we must ioyne perseuerance and cōtinuance in the exercise of all these vertues, the which causeth a man in a smalle time to attaine to the toppe of perfection. In these foresaid vertues doth the somme of all perfection principally consist: and therefore all our studie, and diligence, must be employed, in seekinge them by all meanes possible, and especially by praier, which is the principall meane, whereby all goodnes is obtayned.

Here I thinke good to geue this aduise, that when a man shall demaunde of almightie God any of these vertues, he staie him selfe therein for a time, and make as it were a station in euerie one of them, in cōsideringe breifly the principall motiues that maie most induce

induce vs to the loue and exercife of fuch a vertue. As for example. When we fhall defire of almightie God the vertue of charitie, which is the loue of God, we maie faie in this wife: Graunt me grace ô Lorde I befeech thee, that I maie loue thee with all my harte, and with all my fowle, for that thou arte an infinite goodnes, and excellencie, that deferueth to be loued with infinite loue: and besides this, for that thou arte my onely benefactor, my father, my creator, my laft ende, and the fpoufe of my fowle, vnto whom all loue is due. In like manner when thou fhalt defire the vertue of hope, thou mayft faie in this wife: Geue me grace alfo ô Lorde I befeech thee, that in all the neceffities and tribulations that fhall happen vnto me in this lyfe, I maie trust in thee, feinge thy mercie is infinite, and thy promifes true, and the merites of thy onely begotten fonne be of infinite value, which doe fpeake and make interceffion for me. After this forte mayft thou defire the feare of God, and humilitie, with other vertues. The forme of which petitions I thinke not meete to note here particularly in writinge. For like as it is faied, that that meate doth more profite the ficke man, which he him felfe eateth and cheweth with his teeth, than that which is geuen vnto him in drinke: euen fo is that prayer wonte to be more profitable, which is framed by him that praieth with fuch wordes as the holie Ghofte teacheth him, than that praier which is made and com-

How to  
defier of  
God the  
vertue of  
Charitie.

How to  
defier the  
vertue of  
Hope,;

*Of Petition.*

pounded with other folkes wordes, which oftentimes be sayed and passed verie lightly ouer, without anie maner of attention, or affection.

This last parte which is petition ( besides that it is verie easie to be done ) is also very profitable. For ( as we saied before ) it is not onely an exercise of praier, but also of all vertues, and as it were a readinge and conference of them all: wherein a man reneweth all his good purposes, and desires, and recordeth in his memorie the principall pointes and articles of the lawe of God, which is the continuall exercise of the iust man: of whom it is saide, that he meditateth vpon the lawe of our Lorde both daie, and nighte.

*Psal. 1. 2.*

These fve partes aforesaid maie be vsed in the exercise of praier: albeit ( as we haue saide ) they be not all necessarie to be vsed at all times. For some times all the time of prayer is spent in meditation alone, or in petition. Neuerthelesse I thought good to specifie here all these partes of prayer, that no man might leaue of this holie exercise for wante of matter, and also that at such time as deuotion sayleth, ( which is no iust cause why we shoulde relent and withdrawe our selues from good exercises ) a man might haue matter whereupon to occupie him selfe duringe that time, doinge on his parte somuch as lieth in him, which is the thinge that almightie God requireth principallie of vs.

Here is diligentlie to be noted, that emonge  
all

all these fūe partes of prayer, the best is, when the soule talketh with almightie God, as it doth in petition. For in readinge, or meditatio, the vnderstandinge discourseth with litle labour wheresoeuer it thinketh good. But when we talke ynto almightie God, then the vnderstandinge mounteth vp on highe, and after it followeth also the will, and then hath a man commonly on his parte greater deuotion, and attention, and greater feare, and reuerence of the maiestie of almightie God, with whō he speaketh, and withall an humble, and feruent desire of the thinge which he demaundeth of him. And this mouinge, and liftinge vp of the spirite, with all these actes of vertues accompanieng it, doe leaue the soule in a more noble state, and better edified, than anie other discourse whatsoeuer it be, as euerie man maie perceyue by experience in him selfe. For it is euidēt, that in the discourse of meditation there is none other thinge but onely a godly inquisition and cōsideration of spirituall thinges, the which as it is an acte of the vnderstandinge, so is it of litle profite, or commoditie: but in the deuout praier there is made a concurrence and generall assemblie in a maner of all vertues, and with there winges the soule listeth it selfe vp on high, and attayneth to be ioyned and vnited with almightie God.

And althoughe this spirituall communication and conference with almightie God be the best poynte of all the exercises of prayer,



*Of Petition.*

yet emonge all the communications with him, the best and most profitable is the communication of loue, at such time as we be actually louinge of almightie God, and praisinge him, and desiringe him with great instancie, and most earnest desires, to graunt vs that we maye loue him. For sithence Charitie is the greatest of all vertues, there is nothinge more acceptable vnto almightie God, nor more pleasant and profitable to a man, than the vse, practice, and exercise of this so excellent a vertue.

This the holie fathers doe calle the exercise of aspiringe vnto the loue of God. And to this ende were meditation, and praier, and all other good exercises ordeyned. And therefore it is geuen for a generall rule vnto all such as doe praie, that they labour and endeuour so much as lyeth in them, to liste vp their spirite vnto this diuine communication, which is to speake and treat with almightie God him selfe, and espetiallie concerninge his loue, and the exercises of aspiringe vnto him. And for this cause it shall doe well, to leaue this petition of the loue of God vntill the ende of all the exercise of prayer, and so to reserue the best wyne for the ende of this bankette, to the intent that when a man is come to the ende of his iourney, he maie staie him selfe herein so longe as he listeth. Howbeit it shall not be amisse both to beginne and ende with this petition of the loue of God, whensoever the  
holie

holie Ghost shall open him a waye, and direct him vnto the same.

Moreouer, I thinke it meete here to geue this aduertisement, that in all such things as we shall demaunde, we doe alledge alwaies in our behalfe the merites of Iesus Christ our onelie and trewe Sauour: who (as the Apostle saierhe) *Is our iustice, Wisedome, sanctification, and redemption.* Vpon his merites we ought principally to staie our confidence. And his merites we ought to present before the diuine maiestie, reckeninge them, and offeringe them one by one vnto the heauenly father, and takinge (as S. Bernarde saiethe) out of that treasure all such things as are necessarie for vs. For this is that Lorde, that hath sanctified and offered him selfe in sacrifice, to the intent that we might be holie in deede. Wherefore *If God be for vs, who shalbe against vs?* If God iustifie vs, who shall condemne vs? This is he (saierh S. Peter) of whom all the Prophetes beare witnes: that by him is obtained pardon and remission of sinnes. So that in the vertue and name of this Lorde we ought to take a good harte and courage with vs, when we goe to make our prayers to almightie God, and haue this confidence, that whatsoeuer we shall dewlie demaunde by him shalbe graunted vnto vs. For the principall condition that our petition must haue that it maye be effectuell before almightie God, is (as S. Iames saierh) to make the same with faith, and confidence. And

1. cor. 1. 30.

Rom. 8. 31.

Act. 10. 43.

Iacob. 1. 6.

*Of Petition.*

whereupō  
our confi-  
dence must  
be ground-  
ed when  
we make  
petition  
vnto al-  
mightie  
God.

S. Ierome.

Note the  
principall  
foundatiōs  
of our con-  
fidence in  
prayer.  
*Psalm. 90. 5.*

this confidence must not be groundēd princi-  
pallie vpon our owne selues, nor vpon our owne  
workes, and merites, but vpon the workes and  
merites of our Sauour Iesus Christ, and iointly  
therewith vpon the infinite goodnes and mer-  
cie of almightie God, which cā neuer be ouer-  
come with anie kinde of sinne, or iniquitie: and  
besides this, our cōfidence must be also ground-  
ed vpon the trueth of the wordes and promi-  
ses of almightie God, who hath promised in all  
the holie scriptures neuer to faile that man  
that with all his harte shall conuerte him sel-  
fe vnto him, and calle vpon him, and repose  
his trust and confidence in him. And albeit he  
that prayeth hath bene vntill that time neuer  
so great and haynous a sinner, yet let him not  
therefore be desmayde: for (as S. Ierome saith)  
our sinnes past doe not condemne vs, if we  
take no delighte in them. Whereby it appea-  
reth, that they be deceyued, that in considerin-  
ge their owne defectes, and weakenes, doe mi-  
strust that almightie God will not heare them:  
and they doe not consider that the principall  
foundations of this confidence are the meri-  
tes of our Sauour Christ, and the mercie of  
almightie God, and the trueth of his holie  
worde, which ( as the Prophet saith ) is a  
sheelde vnto them that put their trust in him.

CER-

CERTAIN ADVISES TO  
BE OBSERVED IN THESE FIVE  
*partes aboue named, and especially  
in Meditation.*

CAP. X.

**H**AVINGE now spoken of the principall partes of prayer, I thinke it conuenient to geue certain advises, and instructions, which ought to be obserued in them all, and espetially in meditation, whereof we minde to treate principally in this place.

*The first aduise: that in our meditation we must  
not for the obseruinge of our ordinarie co-  
urse put a waye from vs anie other  
good thoughte, or considera-  
tion, wherein we fin-  
de more deuotion.*

§. I.

**T**HE first aduise is (concerninge the matter of meditation) that although it be well done for a man to obserue these spetiall pointes of meditation, accordinge as they be here before deuided by the daies of the weke, for to exercise him selfe in the: yet if in the midst of his waie there be offered vnto him anie other consideration, wherein he findeth more sweetnes, or profit, he

*Advises for Meditation.*

ought not to put the same awaie from him to fulfill his ordinary taske. For it standerh not with reason, that we shoulde extinguiſhe the light which the holie Ghost hath begonne to geue vs in any good thought, for to occupie our selues in an other thought, wherein perhappes the same light shall not be geuen vnto vs. And besides this, sith the principall ende of these meditations is to obtaine some deuotion, and feelinge of diuine thinges, it were against reason, when we haue already obtained the same with some good consideration, that we shoulde goe about to seike for it by an other waie.

Howbeit althoughe this be verie true (speakinge ordinarily,) yet maie not a man therefore take herein so great libertie, as vpon euerie occasion that is offered vnto him, to be moued forthwith verie lightlie to forgoe that thinge out of his handes, which he hath as it were in possession, for some other thinge which he is desirous to haue: vnlesse it be at such a time, as he perceyueth a more certaine proffit in the one, than in the other.

*The second aduise: that in our Meditation we must escheue the superfluous speculation of our vnderstandinge, and commit this busines to the exercise of the affections of our Will.*

**T**HIS seconde aduise is, that he labour to esche we in this exercise the superfluous speculation of the vnderstandinge, and endeouour to vse this matter rather with affections, and feelinges of the will, than with discources, and speculations of the vnderstandinge.

It is therefore to be noted, that the vnderstandinge on the one side helpeth, and on the other side it maie hinder the operation of the will: to witt, the loue, and feelinge of diuine thinges. For as it is necessarie that the vnderstandinge doe goe before the will to guide it, and geue it knowledge what it ought to lōue: so when the speculation of the vnderstandinge is ouermuch, then it hindereth this operation of the will: forsomuch as it suffereth it not to haue place and time to worke. And therefore like as it is saied of the poison which is put into treacle, that if it be litle it is holsome, and necessarie, but if it be ouermuch it is hurtfull: euen so likewise maie we saie after a sorte in this exercise, that the seekinge to knowe God with simplicitie helpeth the will the more to loue him, but the seekinge to knowe him with ouermuch speculation hindereth the will, and causeth the operation thereof for that time to be the more feeble, and weak. And the reason hereof is, for that the vertue and power of our soule beinge finite and streyted within certaine boundes, and limittes, the more it employeth her vertue and force on the

*Advises for Meditation.*

one parte, the lesse remaineth to be employed on the other: euē like the fountaine that runeth throughe two pypes, the more water that it dischargeth by the one pype, the lesse it hath to yeilde throughe the other. And after the like sorte doth the soule principallie by the operation of the vnderstandinge, by the which (for that it is so noble and so excellent a power) the soule employeth and powreth out all her whole force in such wise, that in a maner she worketh nothinge at all by her other powers, at such tyme as the vnderstandinge is verie attente, and earnestlie occupied in the vehement speculation of anie matter. And therefore we finde by experience, that a man maie with more facilitie preferue the affection of deuotion in anie exercise of the bodie wherein he labourereth with his handes, than when he hath his vnderstandinge busely occupied and attente in the speculation of anie matter. For the vnderstandinge, and the will, be as it were two ballances of our soule, the which are disposed in such sorte, that the ascendinge of the one is the descendinge of the other, and so contrariwise. So that if the speculation doe increase ouermuch, then the affection thereby decreaseth: and if contrarywise the affection doe increase, then the speculation forthwith decreaseth. And this is the cause why the Patriarke Iacob was made lame of one of his feete at what time he receyued benediction: for whereas our soule hath two feete wherewith  
to

to goe vnto almightie God, which be the vnderstandinge, and the will, it is requisite that the one foote be weakened, to witt, the vnderstandinge in his speculation, if the will which is th'other foote I shall enioye almightie God in the rest and quietnes of contemplation. And so it is seene by experience, that in case at such tyme as the soule is enioyenge of almightie God, it doe but turne a-side to seke to vnderstande or searche some poynte or matter appertayninge vnto God, it loseth forthwith at the verie same instante the deuotion which it had, and that souereine good thinge vanissheth then awaie frō him, which before he enioyed. And therefore not without good cause doth the bridegrome aduise the spowse in the Canticles, sayeing: *Turne awaie thyne eies from me, for they haue made me to flye.* Wherefore I counsaile a man in this exercise of meditation to occupie his vnderstandinge in speculatio with as litle curiositie as is possible, and to contente him selfe with a simple sighte and knowledge of diuine thinges, to the intent that the vertue of his soule recollectinge all her forces together, maie employe her selfe by this affectiue parte (I meane, by the affections of the will) in louinge and reuerencinge the cheefest goodnes: to witt, almightie God.

Whereby it appeareth, that those men take not the righte trade herein, that in prayer doe meditate in such wise vpon diuine misteries, as if they shoulde studie to preach them:

The vnderstandinge and the will be the two seete of our soule, whereby it goeth vnto God.

*Cant. 4.*

we must not meditate vpon diuine misteries in



*Advises for Meditation.*

such wise  
as if we  
studied to  
preache  
them.

Deuter. 33. 3.

Psal. 84.

In medita-  
tion we  
must chief-  
lie exercise  
the affe-  
ctions of  
our will.

the which disorderlie maner is rather to cause the Spirite to wander more abroad, than to recollecte it: and rather to goe out of him selfe, than to kepe within himselfe. And hereof it cometh, that when they haue made an ende of their exercise of praier, they remayne as drie, and without anie ioyce of deuotion, and as easely moued to followe euerie kinde of lightnes, and vanitie of the worlde, as they were before their exercise. For (to speake the verie trueth) they haue not praied, but rather talked and studied, which is a thinge farre discreete from praier. Such persons ought to consider, that in this exercise of prayer and meditatio we rather come to heare, than to speake. For (as the Prophet saith) *Such as come to our Lordes seite, shall receyue his doctrine*: as he receyued it, that saide: *I will hearken, what our Lorde speaketh within me*. Wherefore I conclude, that all this busines of meditation consisteth in speakinge litle, and in louinge much, and in geuinge place to the will, that it maie ioyne it selfe with all his forces vnto almightie God. And we must not spurre forwardes these two powers of the fowle a-like, nor walke in this waie with equall pases: but a speciall dexteritie is requisite to be vsed, to stirre vp the will, and to quiet the vnderstandinge, that it hinder not with his curious discourses the operations of loue. And thou must make accompte that in this exercise thou goest in a chariot drawn with two horses, whereof the one is verie for-

forwarde, and quicke, and the other verie slowe, and dull: and that thou must beare the bridles in thy hande with such dexteritie, that the one thou must hasten forward, and holde the other backe, that so they maie goe together the one by the other.

And if thou desire to haue an other more liuely example, make accompte that the vnderstandinge must behaue it selfe towards the will, as the nource doth towards the childe which she nourceth, who after that she hath chewed the meate, she then putteth it into the chilles mouthe, that the childe maie taste and feede thereupon. For otherwise if the nource shoulde both chewe the meate, and also eate it vp her selfe, leauinge the childe without anie meate, it is certaine that she shoulde doe great iniurie to the childe, in sufferinge it to die for hunger, by eatinge vp that meate which was geuen vnto her for the childe. Now in this wise must the vnderstandinge behaue it selfe towards the will in the exercise of prayer: for it appertaineth to the vnderstandinge to chewe the spiritual matters, as the nource cheweth meate for the childe, but the vnderstandinge must not retayne the same spirituall matters for it selfe alone, but after that it hath once chewed them, it must offer them to the will, to the intent that the will maie taste and feede thereupon, and be the more enkenede and confirmed in vertue, and goodnes, with the tast and feelinge of those spiritual matters.

In meditation our vnderstandinge is verie forward and quicke: and our will is verie slowe and dull.

The vnderstandinge is as it were a nource to feede the will in the exercise of prayer.

*Advises for Meditation.*

The victuals that doe enter in by the gates of a cittie ought to paie onely a tribute, and impost: but in case the porter shoulde take vp all the victualles for him selfe alone, and suffer none to come to the market, it is certaine that the inhabitantes of the cittie woulde die for hunger. Now in like maner, if the vnderstandinge which is as it were the first gate of our soule, (whereby the spirituall sustenance entereth vnto it) doe take vp all that shoulde passe by it for it selfe alone, in what case shall the will then be, but euen verie hongrie, and drie, and in great necessitie of all vertue, and goodness?

The huntinge hounde if he be good, will not eate the hare that he hath taken, but kepeth it faithfully vntill his masters comminge: and in like maner ought our vnderstandinge to doe, when it hath founde out anie highe and secrete treuthes: forsomuche as it must not retayne all for it selfe alone, but reason woulde that it shoulde assigne them ouer to the will, that sh he as the mistres in this behalfe maie serue her selfe with them. And for this respect diuers deuoure and simple persons are true-lie verie happie, who as they knowe litle, so when they come vnto almightie God, they are litle hindered with the discourses of their vnderstandinge, and therefore in their prayers and meditations they finde their willes more tender, and more pliant, and better prepared vnto euery godly affection.

Now

Now if thou desire to knowe how thou shouldest behaue thy selfe herein, emonge manie other waies that maie serue in this case, thou mayst vse this: In euerie good thinge that thou shalt thinke vpon either in praier, or out of praier, be carefull to goe out of hande therewith vnto almightie God, as the yonge childe doth, who with euerie thinge that he findeth goeth out of hande to his mother, and tattleth with her of it. And so in like maner when in thy prayer or at other times thou findest anie spirituall iuell, thou must liste vp thine harte to almightie God, eyther to loue him, or to adore him, or to reuerence him, or to praise him for the same, accordinge as the matter requireth: and thereby also to take occasion to humble thy selfe before him, and to desire of him his grace. It shall be a great helpe also hereunto to haue the spirite of true humilitie, which causeth a man to appeare before almightie God very poore, and naked, and to prostrate himselfe before that most highe soueraigne maiestie, and to be more carefull to desire him of his mercie for the curinge of the great miseries which he knoweth in him selfe, than to searche the profoundnes of his highe misteries to vnderstande them. And by so doinge he commeth to be in the presence of almightie God, as a malefactor that is condemned to death would be when he shoulde enter into the kinges pallace to aske him pardon; who would goe with such a great and

*Aduises for meditation.*

deepe impression of his miserie, that he woulde scarce lie haue either eyes to see, or harte to thinke vpon anie other thinge, but onely vpon his owne present daunger.

*The therde aduise: Which prescribeth also boundes and limittes to the will, that it be neither to excessiue, nor to vehement in her exercise.*

§. III.

**T**HE former aduise teacheth vs how we ought to quiet our vnderstandinge, and commit all this busines to our will: but this present aduise prescribeth also boundes, and limittes to the will, that it be neither to excessiue, nor to vehement in her exercise. Wherefore ye must vnderstande, that the deuotion which we seeke to obtaine, is not a thinge that maie be gotten with force of armes, (as some persones thinke,) who laye on great lode of enforced sighinges, and sobbinges, imagininge thereby to procure teares, and compassion, whē they thinke vpon the passion of our Sauour. For such force dothe commonlye cause the harte to become more drie, and more vnable to receyue our Lordes visitation, accordinge as the holie father Cassianus affirmeth. Moreouer it dothe commonlie preiudice and hurte the healthe of the bodie, yea and sometimes leaueth

leaueth the soule so astonied, and agast, by reason of the litle taste she hath there receyued, that she is lothe to returne againe to this exercise, as to a thinge which she hath tryed by experience to haue bene verie painfull and irkesome vnto her. And therefore if our Lorde shall send vs teares or other the like feelinges in our prayer, we ought humbly to accept them, and to geue him thanckes for them. But for a man to wringe them out as it were with force of armes, it is no wisdom. He must content himselfe with doinge sincerelie what lyeth in him: that is, he must suppose him selfe to be present at such greiuous tormētes as our Sauour hath suffered, beholdinge with a sincere and quiet eie, aswel such paines as he hath suffered, as also the loue and charitie, that moued him to suffer them. And when he hath thus done, let him not vex nor trouble himselfe anie further, though our Lorde sende him not teares, and compunction of harte.

And he that can not thus doe, but shall perceyue him selfe to be ouermuch troubled in his exercise, let him not striue to passe forwardes, but let him humble him selfe before almightie God with inwarde quietnes, and simplicitie, and desire him of his grace, that he maie be able to proceid in his prayer and meditation without such great trouble and daunger vnto him. And in case it shall please our Lorde to graunte him this quietnes of mynde, he shall feelee a more inwarde hartie deuotion thereby,

*Advises for Meditation.*

than he was wont to feele with the disquietnes of his minde, and it shall endure much longer. After this sorte maie a man continewe in prayer and meditation a longe time together, without feelinge anie heauines, or greife: but that man can not so doe, that shall meditate after the other enforced maner before specified.

And for this cause we must take diligent heede, that if at anie time there doe arise in the soule verie feruent motions of sensible deuotion, or excessiue sobbinges, and sighinges, we suffer not our selues to be caried awaie with the, but we must temper them with great moderation, and dissemble them as much as we can, and withall endeuour to kepe and continewe that consideration and thoughte within vs, which caused those feruent motions: I meane hereby, that we must remoue awaie from vs those stormes and alterations of the flesh: to wit, these vehemēt sobbinges, and sighinges, and enioye in our soule with quietnes the light, and deuotion, which almightie God hath then sent vnto vs. And after this sorte we shall continewe in our exercise a longer time, and our consolation shall take deeper roote inwardly in our soules, and shall not geue any outward shewe thereof with weeping, sobbinge, and other externall signes, which can hardly be auoyded without great paine, in case a man doe once accustome him selfe verie much vnto such sensible motiōs, and seruours, which  
the

the stronger and mightier they shewe outwardly, the more doe they quenche the light inwardly, and be an impedimente vnto vs that we can not proceede forward in our prayer, and meditation.

True it is, that at the first beginninge of nouices in spirituall exercises such seruours can verie hardlie be eschewed. For then the great wonder that a man hath of the newnes and profoundnes of diuine thinges, maketh him to enter into so great an admiration, and astonishment, that he can not refraine himselfe from this seruencie. But after that with the vse of dailie meditation of diuine thinges the newnes of them ceaseth, then is his harte quieted: and although he loue almightie God with greater vehemencie, yet hath he not such sensible seruour and disquietnes in his loue. And so we see, that the newe wyne, and the pottle of water when it beginneth first to trye the vnwonted heat of the fier, it boyleth so forceable, that it bubbleth vp, and runneth ouer the brimme: but after that it hath boyled a certaine space, it seetheth then much better, and is much hoatter, and yet with lesse noyce and vehemencie. That man which was lame from his mothers wombe, whom S. Peter healed, (as it is declared in the actes of the Apostles,) so soone as he perceyued him selfe to be whole and perfectlie cured of his former lamen- *Act. 3. 3.* nes, the holie Scripture saiethe, that he walked, and leaped, and praised almightie God. This



*Aduises for Meditation.*

man was not contented onely to goe, but as one that had bene so longe time as it were bounde hande and feite, and findinge by experience his newe libertie, he then stretched forthe his limmes to the vitermost he coulede, and leaped, and skipped with great ioye, and admiration. Howbeit it is to be thought, that afterwardes he woulde walke more quietly, and not leape and skippe all his life time: but as then the great ioye he had of his newe and vnaccustomed health woulde not suffer him to be in quiet.

*The fourthe aduise: Which followeth of the foresaide aduises: And here it is declared. What manner of attention we ought to haue in our exercise of prayer and meditation.*

§. IIII.



F all these aduises aforefaiede we maie gather what maner of attention we ought to haue in praier. For in this exercise it is cheiflie expediente for vs to haue our harte, not heauie, nor dulle, but liuely, attente, and lifted vp on highe. In figure whereof we reade that the Angell saiede to the Prophet Ezechiel, that he shoulde arise, and stande vpon his feite, when the Angell woulde talke with him, and declare vnto him the diuine misteries. In like maner

*Ezech. 1.1.*

we

we reade, that those two Cherubins which Salomon placed at the two sides of the Arke of the testament, stode with their wings lifted vp on highe, and stretched abroad as if they would flye, to signifie what a great attention and liftinge vp of the spirite a man ought to haue at such tyme as he presenteth himselfe before almightie God, to speake and stande before him. 3. Reg. 6.

But as it is necessarie on the one side to be in prayer with such an attention, and close recollection of the mynde, euen so on th'other side it behoueth that this attention be qualified with temperance, and moderation, that it be neither preiudiciall to our healtie, nor anie impediment to deuotion. For some there be, that doe wearie their heads with ouermuch violence, whiles they labour to be attente vnto those thinges, that they meditate vpon. And others againe there be, that to auoide this inconuenience, are in their meditation verie slacke, and negligente, and verie easie to be caried awaie with euerie winde. Now to eschewe these two extremities, it is expediente that we vse such a meane, that we doe neither with ouer much attention wearie our head, nor with carelesnes, or negligēce suffer our thoughtes to goe wāderinge whither so euer they wil. So that like as we vse commonlie to saie vnto him that rydeth vpon a kickinge flinging horse, that he must take good heede how he holdeth the reines of his bridle, and kepe a meane therein

*Advises for Meditation.*

Our attention must proceed with moderation, and not with violence.

*Prov. 30. 33.*

*Esa. 66. 10.*  
II.

Of the two extremes it is lesse hurt to have ouermuch attention in our prayers, than no care or regard of our attention therein,

that is, he must holde them neither to harde, nor to slacke, that the horse neither turne backward, nor runne to headlonge forward: euen so must we endeouour that our attention maye proceede in our prayers with moderation, and not with violence, and with a temperate carefulnes, and diligence, and not with excessiue labour and traueill. Of both these poyntes we be aduertised in the holie Scripture. For of the one Salomon saith: Who so squiseth ouermuch the pappes to get our milke, shall wringe our bloude. And of the other poynte the Prophete Esaie saith: Reioyce with her all ye that mourne for her, that ye maie sucke, and be satisfied with the breastes of her consolation.

Howbeit in case we feyle of the meane, and doe leane vnto anie of these two extremeties, it is lesse hurte to leane vnto ouermuch attention, than vnto carelesnes and neglectinge of our attention. For a man is prouoked to carelesnes and negligence by his owne corrupte and euill inclined nature: but he is not so prouoked vnto attētion. And therefore like as a house that is builte vpon the syde of a hill shoulde not lose muche in the buyldinge, if at suche tyme as it can not be builte by line and leuell iust vprighte, the buyldinge thereof doe more bend rather vpwarde, than downewarde: euen so shall not our attention take anie preiudice, if at what tyme it cannot continewe in our prayers in such a mediocritie as we de-

desire, it doe rather decline to that extremetic, wherein is least daunger, which is ( as we haue saied ) rather to ouermuch attention, than to carelesnes, and negligence.

This aduise is of so great importance, that for want hereof we haue seene that certaine persons haue passed ouer manie yeares with takinge litle profite by their prayers, for that they haue bene carelesse, dull, and as it were neither hoate nor colde therein. And others contrariwise haue fallen into great sickenes, and haue hurte their heades with ouermuch heate, and vehemencie, which they haue vsed in their meditations. But espetiallie we must be well warie, that at the beginninge of meditation we doe not trouble and weary our head with ouermuch attention. For by so doinge we shall wante force and strengthe to passe forwardes therein: as it commonly happeneth to the traueller, when he maketh to greate hast in his goinge at the beginninge of his iourney.

*The fiste aduise: that we must not be desmayed, nor geue ouer our exercise of prayer, and meditation, at suche time as we want deuotion therein.*

§. v.



BT emonge all these aduises the principall is, that he that praieth be not dismaide, nor geue ouer his exercise, when he feeleth not forthwith

*Advises for Meditation.*

A mans  
harte di-  
stracted  
with busi-  
nes is like a  
troubled  
water.

*Eccles. 7. 9.*

such sweetnes of deuotion, at he desireth: as some persons vse to doe, who are verie much deceyued herein. Wherefore it is to be noted, that in verie deede the harte of man is very like vnto a troubled water, which can not sodainly be cleared againe, be the diligence neuer so great that is bestowed about it, but it must haue time, and space, to be cleared, and settled by litle, and litle. And in such case vndoubtedly is our harte, which as it is wonte to be troubled with the daily entermedlinge and dealing in wordly affaires, so after that it is once troubled, it can not forthwith be settled and quieted in so shorte a space againe, but it must neides haue conuenient space and time for the same. And therefore Ecclesiastes saith verie well: *That the ende of praier is better than the beginninge:* because at the beginninge of praier the harte is troubled, and disquieted, but in the ende it is more settled, and quieted, and better disposed vnto this holie exercise.

Wherefore like as he that will enkindle a fyre in greene woode, must haue patience, and expecte vntill the wood be dried by litle, and litle: and besides all this, it is requisite, that he continewe for a tyme in blowing and enkindelinge it, and doe shewe also some teares with the smoke, if he will enioye the fier accordinge to his desier: euen so it behoueth vs oftentimes to labour and perseuere in the beginninge of praier, in case we will in the ende enioye the sweite and cleare fyre of deuotion

deuotion, and of the loue of God.

Now for this cause it is requisite for him that praieith, to expecte the comminge of our Lorde with longanimitie, and perseuerance. For it is verie conueniente, as well in respecte of the glorie of his high diuine maiestie, and basenes of our condition, as also for the greatnes and importance of the affaires we haue in hande, that we doe oftentimes attende and wathe at the gates of his sacred pallayce. *Blessed is the man (saith the euerlastinge wise- dome) that heareth my wordes, and watcheth daily at my gates, and tarieth at the porche of my house, for who so shall finde me, shall finde lyfe, and he shall receyue saluation of our Lorde. And the Prophet Ieremie saith. It is good to expecte the saluation of our Lorde God with silence.*

*Prou. 8. 34.*

*Lament. Ie- rem. 3. 26.*

The prowde man and he that mistrusteth the promises of almightie God hath neither patience nor humilitie to expecte our Lordes comminge: but the humble man saith (with the Prophet:) I expected againe, and againe for our Lorde, and he hearde my praier. If the fisher or hunter haue not patience to expecte for the game that he seiketh, what profite shall he get by his traueill? Now in this our fishinge and huntinge in praier, beinge of so greate importance as it is, we maye accounte a longe time well bestowed, that is employed in watchinge and expectinge for so riche and so happie a treasure, as is almightie God.

*Psal. 39. 1.*

Of that couragious and constante woman

*Advises for Meditation.*

which Salomon describeth in his Prouerbes (amonge other notable thinges) he saiethe thus:  
*Prou. 31. 14.* *That she did as the merchantes shippe, that brought his bread from farre countreis.* Whereby he getteth vs to vnderstande, that when we shall not finde this bread of lyfe forthwith accordinge to our desire, we must then traueill and faile so longe time, as shall be necessarie vntill we finde it. If thou shalt perseuere in callinge, (saith our Sauour) assure thy selfe that at the lengthe thou shalt haue answer. For it happeneth often times that that thinge which is denied in the beginnunge of praier, is graunted at the ende of prayer with great increase.

*Math. 7.*

*Luc. 11.*

*Marc. 11.*

I haue vnderstoode for a certaine treuthe of a religious father that perseuered for the space of three yeares in these good exercises, vntill he had bestowede in praier and meditation after matins two or three howres, and could get none other fruit thereby but drynes of harte, vntill such time as our Lorde consideringe the affliction of his soule, powred vpon him the bountifulnes of his goodnes with such an abundant benedictio of graces, that he was very well recompensed for all the barrennes of the other yeares past. And the like is prooued daily by experience in manie other diuout persons. Happie therefore are those soules, that perseuere in praier after this sorte: for vndoubtedly the greater their perseuerance is, the greater abundance shall they haue of his grace. One of the principall thinges that those per-

perſones muſt haue that doe diſpoſe them ſelues to receiue great giſtes and fauours of almightie God is longanimitie and patience of harte, to expecte faithfullie ſo longe time for them as almightie God woulde they ſhoulde expecte: and in the meane ſeaſon to comforte the ſelves with that hope of the Prophet, which ſaith: If he ſhall delaye his comminge, I will not feile to tarie for him, for he will ſuerlie come, and will not ſtaie ouer longe. *Habac. 2.3.*

Now when thou haſt after this ſorte expected a certaine time for our Lordes comminge, in caſe our Lorde ſhall then come vnto thee, geue him moſt hartie thanks for his comminge: and if it ſeeme vnto thee that he commeth not, humble thy ſelfe then before him, and acknowledge that thou art not worthis to receiue that thinge which he geueth not vnto thee: and let this content thee for that tyme, that thou haſt made a ſacrifice of thy ſelfe, denied thine owne will, crucified thy appetite, ſtried with the diuell, and with thy ſelfe, and done at the leaſt what thou couldeſt for thyne owne parte. And in caſe thou haue not adored our Lorde with ſenſible adoration accordinge to thy deſire, it is ſufficient that thou haſt adored him in ſpirite, and in trueth, accordinge as his will is to be adored. And truſt me assuredlie in this poynte, that this is the moſt daungerous paſſage of all this nauigation, and the place where trewe deuout perſons are prooued, and tried: and that if thou *Ioan. 4.23.*



*Advises for Meditation*

escape well out of this daunger, thou shalt haue prosperous successe in all the rest.

To conclude, if all this notwithstandinge it seeme vnto thee, that it were but time lost to perseuere in praier, and to trouble and wearie thy head without anie profite, in such a case I accompt it not anie inconuenience, if when thou hast done what lieth in thee, thou take then some deuoute booke, and chaunge for that time thy prayer into readinge: Howbeit with this condition, that thy readinge be not passed ouer with to great hast, or speide, but leasurelie, and with great attention and consideration vnto such things as thou doest reade, and intermingle now and then in places conuenient praier with readinge, which is a thinge both verie profitable, and verie easie to be done by all kinde of persons, be they neuer so rude, and newly entered into this waie.

When our harte is verie much distracted, it is good then to intermingle readinge and meditation together.

*The sixte aduise: that we must endeavour to haue a longe and profounde praier, and great aboundance of deuotion.*

§. VI.

**A**N other aduise there is, not much differinge from this aforesaid, nor of lesse necessitie than it: which is, that the seruante of God doe not content him selfe with euerie litle tast he findeth in his praier, as some persones vse to doe, who

who when they shew a fewe teares, or feile a litle tendernes of harte, perswade them selues forthwith that they haue then accomplished and performed their exercise. But surelie this is not enoughe for the obteyninge of that thinge, which we here seeke to haue. For like as a litle dewe, or sprinkeling of water is not sufficient to cause the earthe to bringe forth the fruite, (which doth no more but onely aliaie the dust, and wette the vppermost parte of the ground) but it is neidfull also to haue so great abundance of water, that it maie enter into the innermost parte of the earthe, and there soke and water throwghe the same: euen so if we will haue our soule to bringe forth the frutes of vertues, and good workes, it is not sufficient to haue that litle dewe and sprinkeling of deuotion, which at the turning of the head, is dried vp with the least blast of wynde or heate of sonne that cometh, (with the which the soule maketh some outward apparance that it is deuout, but in verie deide it is not so within) but it is also requisite to haue a longe profounde praier, and great deuotion, which after the maner of a great shewre of raine may descende and sinke downe into the bothom of the harte, and there cause it to be so well watered and wasshed therewith, that neither sonne, nor winde, I meane hereby, that neither anie busines, nor cares of the worlde maie be able to drie it vp, nor make anie alteration therein. Accordinge

we must  
seeke in  
praier for  
abonndan-  
ce of de-  
uotion.

*Advises for Meditation.*

S. Clare.

hereunto we reade of the blessed holie religious woman S. Clare, that she rose sometimes from prayer, and meditation, so wholie absorpted in contemplation vpon almightie God, that she coulede not (but with verie great difficultie) frame her harte to deale in such busines as she was enforced to attende vnto by reason of her office. This kinde of deuotion is not like vnto that, which is caried awaie with the winde, and dried vp with euerie aier: but it is like vnto that deuotion, whereof it is written in the Canticles, *That manie Waters shall not be able to quenche the fier of charitie, neither shall the great riuers ouerflowe it.*

*Cant. 8. 7.*

In prayer it is better to haue one longe time then two shorte times.

And therefore we are counsell'd (and that for verie good cause) to take as longe a time for this holie exercise of prayer and meditation as we maie. And suerlie it is better to haue one longe tyme for the same, than two shorte tymes. For if the time of prayer be shorte, all is spent in setlinge the imagination, and in quietinge the harte: and then so soone as we haue quieted the same, we rise vp forthwith from our exercise at the very time when we shoulde beginne it. So that we are like vnto the Miner, which in searchinge for golde geueth ouer digginge at the verie time when he findeth the vaine thereof: and so loseth his former traueyll, when he shoulde presentlie enioye the fruit of his labour. For vndoubtedly the fruit and profite of a longe and profounde praier is wont sometimes to be so great, that a man hath

hath thereby store enoughe to spende manie daies together, and to goe with Elias to the mounte of almightie God, with the vertue and force of the foode and sustenance which he hath there receyued. 3. Reg. 17.

But to descende more particulerlie in limiting this time, I am of opinion, that what so euer is lesse than one howre and a halfe, or two howres, is to shorte a tyme for praier, and meditation. For often times there is spent more than halfe an howre in temperinge and tuninge our instrument, (to witt, our harte,) and in quietinge our imaginatiō, and so all the rest of this time is litle enoughe for the enioyinge of the fruit of praier. True it is I graunte, that when we goe to this exercise after some other holie exercises, as for example, after matins, or after that we haue harde or saied Masse, or after some deuoute readinge, or vocall praiers, our harte is then better disposed vnto this exercise. For then this heauenlie fier of deuotion is enkendeled with lesse difficultie in our harte, which by reason of the former holie exercise is verie apte (like drie wood) to take fier muche more quicklie therein. Likewise earlie in the morninge before daie the tyme of our praier and meditation maie be the shorter: because then our harte is much better disposed for this exercise, as hereafter shalbe declared. Howbeit in case it be so that a man by reason of his manifolde busines, and affaires, haue but litle time to bestowe in praier,

One howre and a halfe or two howers is a conueniente time for the exercise of praier.

Earlie in the morninge before day, is a verie fitte tyme for the exercise of praier and meditation.

*Advises for Meditation.*

*Luc. 21.*

and meditation, yet let him not omitte to offer vp his myte with the poore widowe in the temple. For (if he faile not of his dewtie herein through his owne negligence) almightie God who prouideth for all creatures accordinge to their nature, and necessitie, will prouide for him also accordinge vnto his necessitie.

*The seuenthe aduise: that we must not  
receyue the visitations of our  
Lorde in vaine.*

§. VII.



GREABLE vnto this foresayde aduise we will geue an other very like vnto it: which is, that when our soule is visited either in praier, or out of praier, with anie speciall visitation of our Lorde, we suffer it not to passe awaie in vaine, but take the commoditie and benefite of that occasion, that is offered vnto vs. For certaine it is, that with this winde a man shall faile more in one howre, than without it in manie daies. For as S. Peeter tooke more abundance of fische at that one draughte when our Sauour commaunded him to cast in his nette, than he had done in all the whole night before: euen so doth it happen vnto vs oftentimes in this heavenly fische, in case we knowe how to helpe our selues by takinge benefite of the oportunities, and occasions, that be offered vnto

we must  
not suffer  
anie of our  
Lordes  
speciall vi-  
sitations to  
passe in  
vayne.

*Ioan. 21. 6.*

vnto vs therein. And therefore for good cause are we aduised by Ecclesiasticus, sayeing: Omitte not to enioye the good daie that God sendeth thee, and suffer not the least parte of his good gifte to passe awaie without takinge benefite thereof. *Eccles. 14. 14.*

Opportunitie is of great force, and helpeth much in all thinges, and more in this exercise of prayer than in any other. For herein it seemeth, as it were, that the Angell descendeth to moue the water of the fisheponde, and to geue it vertue to heale. Or els to speake more plainlie to this purpose, it is as it were the descending of almightie God to drawe at the plowghe with a man, and to helpe him in his labour: whose helpe is more profitable, and available, than all the industrie and diligence in the worlde. The mariner when he seeth that the time serueth him well to get out of the haue, forthwith he draweth vp his ankers, and hoyseth vp his saile, and staieth not anie longer, for feare of losinge that good opportunitie, which the time offereth vnto him. The like ought all spirituall persones to doe when they receyue anie visitations from our Lorde in their praier, and meditation: and their diligence shoulde be so much the greater, by how much this exercise of meditation is greater, and this diuine blast more necessarie for praier, than that for nauigation. *Iohn. 5.*

And so we reade that the blessed holie religious father S. Francis did, of whom S. S. Francis

*Aduises for Meditation.*

Bonauenture writeth, that he had such a special care of this poynt, that in case our Lorde did visite him with anie speciall visitation while he was traueylinge by the waye, he caused his companions to goe before, and he staied alone behinde, vntill he had made an ende of chewinge and digestinge that sweit morsell, that was there sente vnto him from heauen.

How such  
be puni-  
shed as  
make no  
account  
of our Lor-  
des speciall  
visitations  
in prayer.

Whosoeuer they be that doe not well obserue this poynte, are wont commonly to be chasticed with this punishment, that they finde not almightie God when they seike him, because he founde not them when he sought for them.

These be the principall aduises, that are to be obserued in the exercise of meditation, and in euerie of the other partes that doe accompanie the same, in case we minde fullie to accomplishe this busines, and not to leaue it in the midde waie. Now it shall doe well that we make hast to proceede forwardes to treat of the rest, and so to bringe this first parte to an ende, which perhappes hath bene longer, than is requisite.

307

# OF SIXE POYNTEs THAT

ARE TO BE MEDITATED VPON,

*in the holie Passion of our Sauour  
Iesus Christ.*

## THE LAST CHAPITER.



OR SOMVCH as the most holie Passion of our Sauour Iesus Christe is the principall matter of meditation, it is meete that sithence we haue hitherto treated of meditation in generall, we doe now treat particularly how we ought to meditate vpon the holie passion of our Sauour Christ: to the intent that we maie knowe, how to behaue our selues in this matter.

But here we must first presuppose, that amonge all the deuotions in the worlde, there is none more secure, none more profitable, or more vniuersall for all kinde of persons, than the remembrance of the holie passion of our Sauour Christe. Albertus Magnus saiethe, *That it is more profitable for a man to meditate euerie daie a litle vpon the holie passion of our Sauour Christe, than to fast with bread, and water, all the Fridayes in the yeare, and to discipline and scourge himselfe untill he shed bloude, and to saie all the whole Psalter from one ende thereof to an other.* At the least wise this is verie certaine, that this holie exercise is a passinge great helpe to directe the

Note what  
great prof-  
fit ense-  
weth by  
meditation  
vpon the  
holie Pas-  
sion.



*How to meditate*

*Ioan. 14. 6.*

*S. Bernar-  
de.*

foule in all vertue, and goodnes. For consideringe that our Sauour Christe is ( as he him selfe saith:) *The waie, the trueth, and the lyfe,* there is none other exercise more fitte and conueniente to directe vs to goe vnto God, to knowe God, and to enioye God, than to fixe alwaies our eies vpon our Sauour Christe. For though Christe be vnto vs the waie, the treuth, and the lyfe, in all things wherefoeuer we consider him, yet is he most espetially so vnto vs, when we beholde him vpon the Crosse. And therefore S. Bernarde saide verie diuoutly: *well maie I (ô Lorde), compassse about heauen, and earthe, yet shall I not finde the but vpon thee crosse. There thou liest, there thou sleipest at noone daie.*

But leauinge now this matter for an other place, I will onely treat at this presente after what sorte we ought to behaue our selues when we meditate vpon the holie passion of our Sauour Christe. For there be some simple persons, that seeke nothinge els in this holie exercise, but onely to sheed a fewe teares, in takinge compassion vpon the bitter paines and sorowes of our Sauour, and so doe staie them selues in this point alone, without passinge anie further. And albeit this takinge compassion of our Sauours paines be verie good, and necessarie, (forso much as it is the foundation of all the rest, as hereafter shalbe declared) yet this is not the onely fruite that maie be gathered of this holie tree, but there be others farre greater than this: forso much as  
our

out of the meditatio<sup>n</sup> of the holie passion doth all the profite of the spirituall lyfe proceede.

Wherefore we must vnderstande, that there be sixe things (amonge manie others,) that maye be considered in the holie Passion of our Sauour: To witt, The greatnes of his paines: The greiuousnes of our sinnes: The excellencie of the benefite: The magnificencie of the goodnes of almightie God: The multitude of the vertues of our Sauour Christe, which doe verie brightelie shine in his holie passion: And the conueniencie of this meane, whereby almightie God vouchsafed to worke our redemption. These sixe pointes ought we to consider for sixe effectes, wherein consisteth all the profite of the spirituall lyfe. For we must consider the greatnes of the paines of our Sauour Christe, that we maie take compassion of them. We must consider the greatnes of our owne sinnes, that we maie abhorre them. We must consider the greatnes of the benefite of his passion, that we maie geue him thanks for it. We must consider the excellencie of the goodnes of almightie God, which in this holie passion of our Sauour is discouered vnto vs, that we maie verie hartely loue the same passinge great goodnes. We must consider the multitude of the vertues of our Sauour Christe, which doe likewise shine verie brightlie in his passion, that we maie be prouoked thereby to imitate them. And we must consider the conueniencie of the misterie of his holie

Sixe things to be considered in the passion of our Sauiour.

I.

II.

III.

IIII.

V.

VI.

*How to meditate*

passion, that we maie be brought thereby in admiratiō of the wisdome of almightie God, and be the more confirmed in the faith of this holie misterie. Of these sixe pointes we intende nowe to treate, and of each one of them in his due place, and order.

*Of the passinge great paines, and tormentes,  
which our Sauour Iesus Christe suffered  
in his most bitter Passion.*

§. I.



IRST, we must consider the passinge great paines of our Sauour Christe, to prouoke our selues by that consideration to take compassion of them, as reason it is, that the members shoulde take compassion of their head. Wherefore it is to be noted, that the paines which our Sauour suffered in his bitter passion, were (as the holie fathers saie) the greatest that euer were suffered, or euer shalbe suffered in this worlde. This shall appeare manifestlie to be true, if we doe consider fīue principallē causes, from whence the passinge greatnes of these paines proceeded.

*Summa S.  
Thomæ. 3. q.  
46. artic. 6.*

1.

The first cause was, the passinge greatnes of his charitie, which made him desirous to redeeme mankinde most abundantly, and to satisfie most perfectly for the iniuries, and offences, committed against the diuine maiestie.  
And

And because the greater paines he shoulde suffer, the more perfectly he shoulde accomplish both the one, and the other, (and he wanted not the forces of grace to beare as great a burthen as he woulde) therefore he woulde that his paines shoulde be passinge great, that so likewise the satisfaction which he shoulde make for our dette, and the worke of our redemption might be also passinge great.

The seconde cause (which followeth hereof) was, that he suffered his paynes without anie maner of ease, or consolation. For (accordinge to the reason before mentioned) he shutte vp from him selfe all the gates, whereby anie maner of consolation might come vnto him, either from heauen, or from earthe: insomuche that he was contente to be forsaken not onely of his disciples, and freindes, but also of his owne father, yea, and of him selfe also: to the intent that so beinge destitute of all companie, he might be burninge in the furnace of his most grievous paines, and tormentes, without all maner of refresshinge of anie ease, or consolation whatsoeuer, that by anie meanes might come vnto him. And therefore he saied in the Psalme: I am become as *Psal. 87.* a man destitute of all helpe, I am left emonge the dead, notwithstandinge that I alone am he that emonge the deade by righte am free from sinne, and from deathe. And in an other Psalme he saith: I am plunged in the bottome *Psal. 68.*

*How to meditate*

*Math. 27.*

*46.*

*Psal. 21. 1.*

*Leuit. 16.*

of waters, and of myre, and I finde no place where to staie my feete. This is that forsakinge, which our Sauour signified vpon the crosse, when he saiede: *My God, My God, why hast thou forsakē me.* For at that time his holie humanitie was forsakē in the middest of the furious streame of his paines, and tormentes, and was left destitute of all thinges that might either withstande, or mitigate the force and vehemencie of them. This was figured in the lawe, by those two beastes, that were offered for the sinnes of the people, of the which the one was killed, and offered vp in sacrifice, and the other departed away, and was sent into the wildernes, leauinge her companion alone in the tormentes. The like was done in this heauenlie sacrifice, where God and man was offered for the sinnes of the worlde, and the one of the two natures, to witt, the humanitie, was sacrificed, and did suffer: but the other nature, to witt, the diuinitie, departed away, leauinge her sister and companion all alone to suffer the tormentes. For albeit that (as concerninge the bonde of vnion) the diuine nature neuer forsooke the humane nature which it had once taken, yet as touchinge the consolation and ease of the paines, and tormentes, (in the inferior parte) it did wholly forsake the same. And therefore we see, that the Martirs when they went to suffer death, shewed them selues verie courageous, mearie, and ioyefull, (as we reade of S. Agnes, S. Agatha, S. Lau-

S. Laurence, and of many others: ) but our Sauour beinge the verie fountaine of grace, and of strêgthe, (through whose vertue the Martirs had such force, and courage, to be able to doe that which they did,) trêbled, and sweated euen verie droppes of bloude, when he wêt to suffer paynes and tormentes for vs. For in the martirs the vertue of charitie which redoûded into the inferior forces of the soule, caused them to haue verie great courage, and ioye: But in our Sauour Christ both these and all other influences were by spetiall miracle suspended, that so he might drincke the cuppe of his most bitter paines, pure, and without mixture of anie maner of ease, or consolation.

The therde cause of his so grieuous paynes was the tendernes of his complexion. For whereas his holie bodie was formed miraculously by the holie Ghost, and the thinges that are done by miracle be more perfecte than those that be done by nature, (as S. Chrysostome declareth, speakinge of the wyne, which was turned into water at the mariage,) it followeth that our Sauours bodie was the most best complexioned, and most tender of all bodies that euer were, or shalbe: insomuch as a holie father saith: *That if there had bene no externall violence done vnto our Sauours bodie, it woulde haue endured a verie great number of yeares, by reason of the perfection, and tendernes of the composition thereof.*

And not onely the composition of his bodie, but also the matter thereof was very tender: forsomuch as the matter of it was wholly

III.

S. Chrysostome  
vpō  
S. Iohn. 2.

*How to meditate*

S. Bona-  
uenture.

IIII.

most pure virgins fleshe, taken of the most pure and virginall bowels of our blessed Lady, without anie other kinde of mixture. And for this cause (as S. Bonauenture saiethe) his bodie was the more tender, and of a more perfecte sense in feelinge.

Twelue  
most grei-  
uous pay-  
nes which  
our Sa-  
uiour suf-  
fered in his  
passion.

I.

The fourthe cause of his so greiuouse paynes, was the very kinde of death which he suffered, with all the circumstances that happened in all the continuance of his passion: forsomuch as each one of them (if they be well considered) was a kinde of martirdome by it selfe. And that thou mayst more clearly perceiue the same, beginne euen from the first entrie of his passion vntill the ende of it, and thou shalt finde emonge others twelue most greyuous paynes, which our Sauour there suffered: the which I wil rehearse here very breislie, notwithstandinge that in euerie one of them there is verie much to be said, and considered.

II.

The first was, the agonie in the garden, and that wonderfull bloudie sweate, which trickled drowne througheout all the partes of his bodie vnto the earthe, which was the most newe and most straungest thinge of all that euer hath happened in the worlde.

III.

The seconde was, to be solde for so base a price of his owne Apostle, and disciple, vnto so cruell enemies.

The therde was, to be so often times caried throughe the common streetes bounde, and manicled, as if he had bene a verie theyfe.

The fourthe was, the punishment with

whippinge, and scourginge, which besides that the lashs were verie crewellie laid on him, and verie manie in number, it is not a punishment for a man of any credite, or honestie, but for bondeslaues, vagabondes, and men of most vyle and base condition.

IIII.

The fiste was, that most cruell inuention of the crowne of thornes, wherein were ioyned together both most greiuous shame, and dishonour, and withall most greiuous paine, and tormente.

V.

The sixte was, those so manifolde blasphemies, and sundrie kindes of most villeynous mockeries, iniuries, and reproches, which were ioyned with the tormentes: as to spette so often times in his face, as though he had bene a blasphemmer: to geue him buffettes, and blowes, as if he had bene a vagabonde: to apparell him some times in white garmentes, and some times in redde, as if he had bene a foole: to hoodwinke his eies, and to ieste at him, sayeing, *Areed, who hath smitten thee*, as if he had bene a verie dislarde: to clothe him with a purple garment, to set a reide in his hande, to kneele on one knee before him, to smyte him on the head with a reid, as if he had bene a counterfait kinge: and besides all this, to proclaime him throughe the common streetes as a malefactor. Who-euer sawe so many kindes of reprochefull iniuries heaped together vpon one man?

VI.

*Leuit. 22. 46.*

The seuenthe was, that wonderfull contēpte, VII.



*How to meditate*

S. Bona-  
uenture.

IIII.

Twelue  
most grie-  
uous pay-  
nes which  
our Sa-  
uiour suf-  
fered in his  
passion.

I.

II.

III.

most pure virgins fleshe, taken of the most pure and virginall bowels of our blessed Lady, without anie other kinde of mixture. And for this cause (as S. Bonauenture saiethe) his bodie was the more tender, and of a more perfecte sense in feelinge.

The fourthe cause of his so greiuouse paynes, was the very kinde of death which he suffered, with all the circumstances that happened in all the continuance of his passion: forsomuch as each one of them (if they be well considered) was a kinde of martirdome by it selfe. And that thou mayst more clearly perceiue the same, beginne euen from the first trie of his passion vntill the ende of it, and shalt finde emonge others twelue most greiuouse paynes, which our Sauour there suffered, the which I wil rehearse here very breiflie, withstandinge that in euerie one of them there is verie much to be said, and considered.

The first was, the agonie in the garden, and that wonderfull bloudie sweate, which trickled drowne througheout all the partes of his bodie vnto the earthe, which was the most newe and most straungethinge of all that euer hath happened in the worlde.

The seconde was, to be solde for so base a price of his owne Apostle, and disciple, vnto so cruell enemies.

The therde was, to be so often times caried throughe the common streetes bounde, and maniced, as if he had bene a verie theyfe.

The fourthe was, the punishment with

whippinge, and scourginge, which besides that the lashes were verie crewellie laid on him, and verie manie in nomber, it is not a punishment for a man of any credite, or honestie, but for bondslaues, vagabondes, and men of most vyle and base condition.

IIII.

The fiste was, that most cruell inuention of the crowne of thornes, wherein were ioyned together both most greiuous shame, and dishonour, and withall most greiuous paine, and tormente.

V.

The sixte was, those so manifolde blasphemous and sundrie kindes of most villeynous iniuries, and reproches, which were the tormentes: as to sperte so often in his face, as though he had bene a scoundrell, to geue him buffettes, and blowes, to make him a vagabonde: to apparell him in white garmentes, and some times in white, as if he had bene a foole: to hood him with a white cloth, and to ieste at him, sayeing, *Who hath smitten thee*, as if he had bene a scoundrell: to clothe him with a purple garment, to set a reide in his hande, to kneele on one knee before him, to smyte him on the head with a reid, as if he had bene a counterfeit kinge: and besides all this, to proclaime him throughe the common streetes as a malefactor. Who euer sawe so many kindes of reprochefull iniuries heaped together vpon one man?

VI.

*Leuit. 22. 46.*

The seuenthe was, that wonderfull contépte, VII.

*How to meditate*

and despise, which was done vnto him ( beinge the sonne of almightie God, ) when they compared him with Barrabas, and made lesse accompte of him, than of Barrabas. Insomuch as that Lorde by whom all thinges were created, and in whom all thinges doe liue, and are preserued, was accompted more vnprofitable, and more vnwourthy to lyue, than Barrabas an infamous malefactor.

VIII.

The eight was, in that they enforced him to carie vpon his shoulders, which were all to rete, and breused, the verie same instrument of the crosse, whereupon he shoulde suffer deathe. The tormentors them selues ( which are commonlie the ministers of crueltie ) doe vse to hyde the eies of them that are to be beheaded, that they maie not see the instrument, that shall bereue them of their lyfe : but here they doe not onely not vse this kinde of humilitie towards our Sauour, but they laie the same instrument of his deathe euen vpon his owne shoulders, to the intente that his hart might first suffer the torment of the crosse inwardlie, before that his bodie shoulde proue it outwardlie.

IX.

The ninthe was, the very martirdome of the crosse: which is a most cruell kinde of torment: for it is not a speydie kinde of deathe, (as to be hanged, or beheaded) but very longe, and lingering: and the woundes be in the most sensible partes of the bodie: to witt, in the feete, and handes, which are most full of vaines

vaines, and sinowes, which be the iustrumentes of feelinge. Moreouer, his paines were increased with the poyze and weight of his owne bodie, which alwaies tended and swayed downward: and so it euer rented, and enlarged his woundes, and augmented the greife of his tormentes continually: and this caused his martirdome to become so extremely greivous, that althoughe he had no deadlie wounde, yet by reason of the passinge greatnes of his paines, his most holie soule departed out of his most precious bodie.

The tenth was, that whereas our Sauour was thus tormented vpon the crosse, and there became a verie Sea of paines, and tormentes, yea, whereas he was in such a dolefull case, that if we shoulde see a verie dogge in the streete so pittiefullie tormented it were able to breake our hartes, yet all this notwithstandinge his cruell enemies were so farre of from takinge anie pittie or compassion vpon him, that euen at that verie time, they mocked, and scoffed at him, and wagged their heades, sayeing: *Eye on thee, that destroyest the temple of God, and Math. 27. Within three daies buildest it againe.*

The eleuenth was, to haue his most innocent mother present before his eies at all these martirdomes, knowinge so well as he did, what a passinge great greife it was vnto her most innocent harte.

The twelfth was such a crueltie, as the like was neuer seene: to witt, that whereas his

x.

xi.

xii.

*How to meditate*

most holie bodie was all voide of bloude, and all the fountains of his veines emptied, and his bowels dried vp, by reason of the great abundance of bloude which he had shed, when he requested a litle water, they did not onely not graunt it vnto him, but in steede thereof they gaue him to drincke Easell, and Galle.

*Lac. 16.*

Now what thinge could be more cruellie done than this? True it is, that that riche couetous man, which was tormented in hell had a droppe of water denied him when he required it, but yet he had no galle geuen vnto him. But here they doe not onelie denie the sonne of almightie God the thinge that he desired, but besides that they increase his most greiuous paines with an other newe kinde of torment.

Euerie one of these pointes beinge considered seuerally by it selfe, will minister sufficient matter of verie great greife and sorowe to anie good Christian harte. And therefore whosoever is desirous to haue an earnest and inwarde compassion of the paines of our Sauour, let him goe throughe euerie one of them, and make a station at eche of them: and (be he neuer so harde harted) it is not almost possible, but that in some one or other of them he shall finde verie vehement motions to prouoke him vnto greife, and compassion.

Howbeit, the paines of our Sauour Christe are not thus ended: there be yet others without all cōparison farre greater than these,  
to

to witt, the paines of his blessed sowe. For all these paines aboue-named, doe for the most parte appertaine to the paines of the crosse, wherein his bodie suffered outwardly: but besides this visible Crosse, there was yet an other inuisible crosse, wherein his most holie sowe was crucified within his bodie, hauinge also foure armes, and foure nailes, (which were foure dolorous considerations) and these were a farre greater tormente vnto him, than the verie outwarde crosse. For first of all, there were represented vnto him al the sinnes of the worlde that were present, past, and to come, (for all which he suffered) and that so distinctlie, as if they had bene the sinnes but of one man alone. Now to him that bare such a passinge great loue, and zeale, vnto the honour of his father, what an vnspokeable greife was it, to beholde such an infinite number of abominations, and offences, committed against so highe a maiestie? For it is certaine, that the sinnes of one man alone were able to tormente him more, than al the tormētes of the crosse. The which beinge so, what a passinge greate greife woulde the sinnes of all men, and of all worldes cause vnto him? Suerly, there is no vnderstandinge able to comprehend the passinge greatnes of this greife.

The inuisible crosse of our sauour wherewith his sowe was tormēted.

I.

Secondly, there was also represented vnto him the ingratitude and damnation of many men, and especially of many wicked Christiās, which woulde neuer acknowledge this singuler

II.

*How to meditate*

benefite, nor endeuour to profite and helpe the selues with this so great and so costlye a remedie, as he there prepared for them. This was also a farre greater tormente vnto him, than the tormente of the crosse. For it is a greater paine vnto a labourer to be denied his daie wages, and the fruite of his labour, than the very labour it selfe, albeit it were verie great. And for this cause our Sauour complained by his Prophete Esaie of this iniurie vnto his father, sayeing: *I saiede: In vaine haue I trauailed: In vaine, and without cause haue I wasted my strength.* And he complained of this ingratitude not onely to his father, but also euen vnto men them selues by S. Bernarde, sayeing: *O man, consider what cruell tormentes I suffer for thy sake. There is no paine that tormenteth me so extremelie as thy ingratitude dothe: I calle vnto thee that doe suffer deathe for thee: Beholde the paines that doe torment me: Beholde the nailes that doe pearse throughe my handes, and fete: Beholde the shamefull reproches, and despites, wherewith they dishonour me. And although the paine which I suffer outwardly be so passinge great, yet is the paine farre greater which I suffer inwardly, when I see thee so ingratefull and unkinde to wardes me for the same.*

*Esa. 49. 4.*

*S. Bernarde.*

In like maner there was represented vnto him the horrible sinne of that miserable people of Iewrie, and the terrible punishment that was prepared for them within a shorte time after, which vndoutedlie was a greater greife, and tormente vnto him, than the cup-

cuppe of his bitter passion. For if the Prophete Ieremie signified, that the sinne which the Iewes committed in goinge about to kille him, greiued him much more than his owne very deathe, what a greife woulde it be to our sauour, who had without all comparifon farre greater charitie, and grace, than the Prophete Ieremie?

There were moreouer represented vnto him the greifes, and dolefull sworde of sorowe, which pearled the harte of his blessed mother, when she sawe him suffer betwene two theiues vpon a crosse, the which vndoubtedly was so great a greife and paine vnto him, as the loue was great which he bare vnto her, which loue was inestimable: forsomuch as next vnto the loue of God, he loued her most of all creatures. IIII. Luc. 2. 35.

Now these fowre considerations and greifes, were as it were fowre armes of an other inwarde crosse, wherewith his blessed soule was likewise crucified within his holie bodie. So that our sauour suffered that daie the paines and tormentes of two crosses, th'one visible, and th'other inuisible. Vpon th'one crosse his bodie suffered outwardly, and vpon th'other his soule suffered much more inwardly. Now how passinge great the greife was, which proceeded of these foure considerations, there is no vnderstandinge able to comprehend it: and yet we maie coniecture somewhat thereof, by that outwarde shewe of his



*How to meditate*

blouddie sweate in the garden.

Whosoever then shall attentiuely consider all these causes, shall clearly see how passing great the paines and tormentes of our Sauour were, which is the intente of this first maner of meditating vpon his most bitter passion. Howbeit this must not be the finall ende of this exercise, but rather it must be vsed as a meane to come to other endes: to witt, to vnderstande hereby what a passing great loue he bare vnto thee, that would suffer so much for thee: and what a great benefite he did vnto thee, in byeing thee with so deare a price: and how much thou art bounde to doe for him, who hath done, and suffered so much for thee: and aboue all this, how greatlie thou oughtest to abhorre thy sinnes, and be greiued with them, sith they were the cause of his so longe and painfull martirdome. Nowe for these foure endes, (whereof we will intreat in the chapters followinge) serueth this maner of contemplation. Whereby it appeareth, that this first maner of meditating (by waie of takinge compassion of the bitter paines of our Sauour) is as it were a meane, or a ladder, vnto all the others. And for this verie cause S. Bonauenture made great accompte of this maner of meditation vpon the passion: because it is sensible seene, that this maner of meditation openeth the waie vnto all the other maners of meditating vpon the same.

And

And the same holie father saiethe, that for this purpose it shalbe a great helpe also for vs to take some discipline, which maie cause some smarte, and doe no hurte to the bodie, that so by the feelinge of that so litle paine of whippinge, and scourginge our selues, we maie the better lift vp our spirite, to consider somewhat of the pasinge great paines, and tormentes, which the most tender bodie of our sweite Sauour suffered for our sakes.

*How in the Passion of our Sauour Christe, appeareth  
verie manifestlie what a greiuous thinge  
sinne is, in the sighte of  
almightie God.*

§. II.

**T**HE seconde point that we haue to consider in the passion of our Sauour, is the greiuousnes of our sinnes, whereby to moue our hartes to be sorowfull for them, and to abhorre them. Wherefore we must vnderstande, that (as all the holie learned fathers doe affirme) our sinnes were the very cause why the sonne of almightie God suffered such greiuous paines, tormentes, and crewell death, as he suffered in this worlde. For it is certaine, that if there had bene no sinne to be the meane and occasion of his sufferinge, it had not bene neidfull for him to haue suffered as he did. It

*Summa S.*

*Thema. 3. 9.*

*1. artic. 2. 7.*

*3. & quest.*

*46. artic. 1.*

*& 2.*

If man had  
not sinned,  
Christe had  
not suffe-  
red anie  
paines, or  
deathe.

is not agreed emonge the learned diuines, whether the sonne of God shoulde haue bene incarnate, in case man had not sinned, (for some doe affirme it, and some doe denie it,) but this is holden for a most certaine treuthe, that in case man had not sinned, the sonne of God shoulde not haue died. Whereby it appeareth, that our sinnes were the verie cause that moued him to suffer all these miseries, and that our sinnes were they that threwe him into this prison, and that our sinnes were they that nayled him vpon the crosse.

And thinke not, because they were not thy sinnes alone which were the cause hereof, that thou art therefore worthy of the lesse punishment: for accordinge to the lawes of iustice, he deserueth no lesse punishment that killeth an innocent beinge accompanied with manie in committinge the facte, than if he alone had killed him. So that by this rule thou seest, what great reason thou hast to moue thee to abhorre thy sinnes, and to be earnestly sorie for them, by callinge to minde that they were the tormentours which in verie deede crucified the sonne of almightie God, and caused him to suffer so great paines, and tormentes. This is a greater cause to moue a man to abhorre sinne, and to be sorie for the same, than all other losses and miseries that ensue of sinne, yea althoughe we shoulde reckon emonge our losses the deprivation of the euerlastinge glorie and felicitie which  
is

is lost by a deadlie sinne, and the euerlastinge horrible paynes which be purchased by the same.

Now acordinge vnto this doctrine, when thou shalt be occupied in meditatinge vpon the holie passion, and shalt see how the enemies doe apprehende our Sauour, and how they accuse him, and buffet him, and how they spette vpon him, and whippe him, &c. thinke for certaine, that thou art in verie deepe in companie with them, and that thou hast ioyned with them in this conspiracie against our Sauour. So that thou mayst treulie saie, that thy sinnes doe accuse him, that thy dissolute behaueour bindeth him, that thy anger and mallice whippeth him, that thy presumption and rashenes buffereth him, that thy pride crowneth him with thornes, that thy fonde braueries and vanities doe clothe him with purple, that thy pleasures, and delightes geue him to drinke galle, and vineger, and to be shorte, that thy disobedience nayleth his handes and feete vpon the crosse. Forso-much as the paines which thou deseruest by these thy sinnes, he vouchsafed of his infinite charitie to suffer for thee. For it is certaine, that the tormentors shoulde neuer haue had power to tormente him as they did, in case thy sinnes had not geuen them force and strengthe to doe the same.

This is one verie profitable waie of meditatinge vpon the holie passion for all kinde of

*How to meditate*

persons: but it is much more requisite for such as doe but newlie beginne to enter into the seruice of almightie God, and doe endeavour to cleanse the sinnes of their former dissolute lyfe with the holie exercises of Penance.

*Of the passinge great benefite of  
our Redemption.*

§. III.

**H**ERDLY we ought to consider in the holie passion the greatnes of the benefite which our Sauour hath done vnto vs, in redeeminge vs by this meane. And although there be infinite things to be saide in this matter, yet at this presente I will doe no more, but onely note breifly three principall pointes, which are to be considered in this most excellent benefite of our Redemption. Firste, what our Sauour hath bestowed  
I. vpon vs by the same redemption. Secondlie,  
II. what meane he vsed in geuinge it vnto vs. And  
III. therdlie, with what passinge great loue he gaue it vnto vs.

How passinge great that is, which our Sauour hath bestowed vpon vs by this benefite of our redemption, there is no tonge able to expresse. Howbeit we maie conceiue somewhat thereof by two waies. The first waye, is  
I. by consideringe all the euills and miseries whereinto mankinde incurred through the sinne  
of

of the first man Adam: for all these miseries were sufficientlie remedied by our Sauour Iesus Christe, who bestowed vpon vs all such benefites as were contrary vnto these miseries: forsomuch as it is euident, that he was geuen vnto vs to be a vniuersall reparer of all the euilles and miseries of the worlde. Now he that were able to reckon how manie the miseries are, whereinto the worlde hath fallen by the sinne of the first man Adam, might also vnderstande, how many the benefites are, that came vnto vs by the seconde Adam, (to witt, by our Sauour Christe,) which benefites be vndoutedlie innumerable.

The seconde waie, is by consideringe not all the miseries which our first father Adam brought vnto vs, but all the benefites which came vnto vs by our Sauour Christe: Forso-  
much as we are made partakers of all those benefites, by meanes of communicatinge his spirite vnto vs: For all such as are made partakers of the spirite of Christe, are made partakers also of the vertues and merites of Christe. Wherefore the Apostle saithe, that all such as haue receiued the Sacramente of Baptisme  
Galat. 3. 27.  
haue put on Christe. Geuinge vs thereby to vnderstande, that they all are made partakers of Christe, and are adorned with his vertues, and merites, and that so beinge clothed with this liuerie they seeme in the sighte of the heauenly father to be such after a sorte (in their degree,) as his owne verie sonne seemeth

*How to meditate*

*Ecc. 36. 14.*

before him. And therefore for good cause dothe Ecclesiasticus alledge this wonderfull title of the sonne of God in his praier: sayeing: haue mercie ô Lorde vpon thy people Israell, whom thou hast made equal and like to thy firste begotten sonne. What dignitie, what glorie can be greater than this? Now accordinge hereunto, he that coulde reckon how many the vertues, and merites of our Sauour Christe haue bene, might likewise vnderstande how manie the benefites haue bene that are come vnto vs by him: Forsomuch as we are made partakers of them all by the meane of his passion.

To conclude, by him is geuen vnto vs remission of our sinnes, grace, glorie, libertie, peace, saluation, redemption, sanctification, iustice, satisfaction, sacramentes, merites, doctrine, and all other thinges, which he had, and were behouefull for our saluation. And by reason of this his so bountiefull communicatinge, he is called in the holie Scriptures, the father, the bridegroom, and the vniuersall head of the Catholike Church: because whatsoeuer the father hath, appertaineth to his children, and whatsoeuer the bridegrome hath, he imparterh to his spowse, and whatsoeuer the head hath, the members are made partakers of the same.

These are the benefites which our Sauour Christe hath bestowed vpon vs. But by what meane hath he geuen them vnto vs? It is euident

eident that by the meane of his holie incarnation, and passion, whereby he made him selfe partaker of all our debtes, and miseries: and so by takinge vpon him all our miseries, he made vs partakers of all his benefites. This takinge vpon him all our miseries is vndoutedlie a farre greater thinge, than to make vs partakers of al his benefites. For certainlie it is a more wonderfull thinge in God to suffer miseries, than to bestowe benefites: because as there is nothinge more propre and conuenient to his infinite goodnes, than to bestowe benefites, so is there nothinge more straunge and further of from that infinite felicitie, than to suffer miseries. Whereby it appeareth, that we are much more bounde vnto him for the paines and tormentes whiche he hath suffered for vs, than for the great benefites which he hath geuen vnto vs: I meane hereby, that we are much more bounde vnto him for the maner whereby he hath remedied our miseries, than for the verie remedie it selfe.

But how passinge great was the loue wherewith our Sauour bestowed all this vpon vs? This is without all comparison farre greater, than all the rest. For certainlie the desire which our Sauour had to suffer paines for vs, was farre greater, than the verie paines which he suffered: and much more paines woulde he haue suffered, if it had bene needfull for vs. Three howres he continued sufferinge paines and tormentes vpon the crosse for our sinnes: But

with what  
a passinge  
great loue  
our Sau-  
our suffe-  
red for vs.



*How to meditate*

what isthis in comparison of that, which the greatnes of his charitie coulde haue vouchsafed to doe for vs? Verelie if it had bene needfull for vs, that he s houlde there haue suffered paynes and tormentes vntill the daie of iudgemente, the loue was so passinge great which he bare vnto vs, that he woulde vndoubtedlie haue done it. So that albeit he suffered much for vs, yet was the loue which he bare vnto vs farre greater, than the paines which he suffered for vs. And therefore if we be greatlie bounde vnto him for the great paines which he suffered for vs, much more are we bounde vnto him for that which he desired to suffer for vs. This consideration is very profitable to prouoke vs to geue most humble thanks vnto him, who hath bestowed so great benefites vpon vs: and withall to loue him, who hath loued vs much more, than by his benefites he hath shewed vnto vs. Other infinite thinges there be to be saide concerninge this matter: but now they shall remaine for an other place: and somewhat I haue specified alreadye in the meditation of the benefites of almightie God.

*Of the wonderfull great goodnes of almightie  
God, which appeareth verie euidentlie  
in the holie Passion of our  
Saniour Christe.*



**F**OURTHLIE, we oughte to consider the passinge great goodnes, and mercie of almightie God, which shineth more euidentlie and brightlie in the holie passion of our Sauour, than in any other of his workes. Wherefore thou hast deepe to consider therein foure thinges: which are to be considered in all the whole historie of the holie passion, and in euerie parte thereof. The first is, who suffereth: The seconde is, what paynes he suffereth: The therde is, for whom he suffereth: The fourthe is, for what cause he suffereth. Now if thou wilt staye thy selfe awhile in euerie one of these poyntes, and consider first the highnes, and excellencie of him that suffereth, which is almightie God; and in such wise staie in this consideration, that thou art astonied at this so highe, and so wonderfull a thinge: and afterwards comest to descende from thence vnto the consideration of the basenes, and vylnes of the most greiuous paines, and reprochefull iniuries, which he was contente to suffer: and that not for Angels, or Archangels, but euen for men, which are most vile, and abhominable creatures, and in their workes like vnto the deuils the selues: if (as I saye) in each one of these pointes thou make as it were a statiō, and doe compare th'one poynte with th'other, vndoubtedly thou shalt be greatlie amased, and astonied, to consider how much so great and excellent a maiestie woulde abase him selfe,

Fower  
principall  
thinges to  
be conside-  
red in the  
passion of  
our Sa-  
uour.

*How to meditate*

*Abac. 3.*

to redeeme so vile, and so base a creature: and then maist thou crie out with the Prophete, and saie : O Lorde I haue hearde thy wordes, and was afraide, I haue considered thy workes, and was astonied.

*Luc. 1. 78.*

*Exod. 3.*

*Cant. 2. 5.*

But if after all this, thou doe consider the cause of his so great abasinge, and comcest to vnderstand that it was not for anie maner of commodity towards himselfe, nor yet prouoked by anie deserte of ours, but was onelie moued thereunto with the bowels of his tender mercie and loue towards vs, by the which he vouchsafed to visite vs from on highe : this point beinge well and dewlie considered, will lyfte vp thy minde into such a great admiration and loue of him, that thou wilt be astonied as Moyse was in the Mounte, when he sawe the figure of this misterie, and begane to proclaime with a lowde voyce the vnspokeable great mercie of almightie God which was there reuealed vnto him. This was that great languishinge and faintnes of spirite, which the spowse felte in the Canticles, when she saiede: Staie me vp With flowers, and comforte me With apples, for I long with loue. Vpon which wordes S. Bernarde saiethe: *The amorous soule seeth here kinge Salomon With the crowne which his mother crowned him Withall: She seeth the onely sonne of almightie God cariege a crosse vpon his shoulders: She seeth the Lorde of maiestie Whipped and spetted vpon: She seeth the author of lyfe and of glorie thrust throughe With nailes, pearced With a speare, and many despi-*

despitefull reproches and contemptes done vnto him:  
And finallie, she seeth him bestowe his most holie  
lyfe for his freindes: she seeth all this, and in feinge it  
she is pearced throughe with a knife of loue, and there-  
fore she saiethe: staie me vp with flowres, and com-  
forte me with apples, for I long wishe with loue.

Of the excellent vertues, that doe shyne verie  
brightlie in the holie passion of our  
sauour Christe.

§. v.

**T**HIS fift point that we haue to confi-  
der in the holie passion of our Sauour  
is the great number of vertues that doe  
shyne verie clearlie in it: the which considera-  
tion serueth to encourage vs to endeuour our  
selues to imitate some parte of that which is  
there represented vnto vs. This is one of the  
highest maners of meditating that is vpon the  
holie Passion. For it is manifest, that all the per-  
fection of a Christian lyfe consisteth in the imi-  
tation and followinge of the vertues of our Sa-  
uour Christe. Whereunto the Apostle S. Pe-  
ter exhorteth vs, sayeing: *Christe suffered for vs,*  
*leauinge vnto you an example, that you shoulde fol-*  
*lowe his foote-steppe, who when he was euill spoken*  
*of, did not speake euill againe: and when he was tor-*  
*mented, did not threaten them, but deliuered himsel-*  
*fe vnto him that did most vniustly condemne him.*

And albeit that all vertues shined so brightly

The perfe-  
ction of a  
Christian  
lyfe, consi-  
steth in  
imitatinge  
the vertues  
of Christ.  
1. Pet. 2. 21.

*How to meditate*

and in such excellent wise in all the lyfe of our Sauour Christe, yet did they much more perfectlie shine in his holie passion. And therefore in his passion principallie it behoueth vs to beholde the bewtie and excellencie of his vertues: the which doe much more euidentlie shyne there emonge his paines, and tormentes, than doe the flowers emonge the thornes.

**Humilitie.**

Consider therefore first of all that so profounde humilitie, wherewith the most highe and onelie begotten sonne of almightie God vouchsafed to be contemned, and lesse esteemed than Barrabas, and to be crucified vpon a crosse betweene two theiues, as though he had bene a Captaine and ringleader of malefactours.

**Patience.**

Consider his so wonderfull patience in the midst of so many reprochfull iniuries, and tormentes: and withall his so passinge great magnanimitie, in that he offered him selfe so willingly into the handes of his enemies, and to suffer the greatest paines, and conflicts, that euer were suffered in this worlde.

**Magnanimitie.**

**Perseuerance.**

Consider that so constant perseuerance, which he had from the beginninge to the ende, yea euen to suffer death vpon the crosse, and to descende into hell, and to finish the worke of our saluation.

**Charitie.**

Consider his most feruent charitie, which passeth all vnderstandinge, by the which onely he was moued to offer him selfe in sacrifice for the sinnes of the worlde, and to suffer deathe

deathe, that he might geue life not onely vnto his freindes, but also to his enemies, yea euen to those very persones that shewd his most precious bloude.

Consider his most abundante mercie, which Mercie. extēded it selfe so farre forth, as to take vpon him all the miseries and debtes of the worlde, and to make satisfaction for them, as if they had bene peculiarly his owne debtes.

Consider that so perfecte obedience which Obediēce. he vsed towards his father, whom he obeyed vnto deathe, yea euen to the death of the crosse: where finallie bowinge downe his head, he offered vp vnto him his most holie soule, geuinge vs thereby to vnderstande, that the worke of his obediēce was then perfectly fulfilled.

Consider that so passinge great meekenes, Meekenes. which he shewed in all the processe of his passion, sufferinge him selfe to be caried like a sheepe to the bocherie, and like a most meeke lambe, that holdeth his peace when he is sheared.

Consider his so wonderfull silence emongest Sylence. so manie false accusations, and lyinge witnesses, which was so greate, that it was able to bringe the verie Iudge him selfe that condemned him in a great admiration of him.

Now if thou be desyrous to see a most perfecte paterne of the contempte of the worlde, of the and of all the honours, riches, pleasures, and world. delightes that be therein, beholde our Sauour

*How to meditate*

*Marc. 15.*

vpon the crosse so dishonored, tormented, and naked, that he had none other bedde to lye vpon, but onely a crosse: none other pillowe to rest his head vpon, but onely a crowne of thornes: none other delicates to feede vpon, but onely galle, and vineger: none other persons to comforte him, but onely those cruell scoffinge ministers which wagged their heades at him, and saiede: Fye on thee, that destroiest the temple of God, and in three daies buildest it vp againe: &c. I conclude therefore, that the Euangelicall pouertie, abstinence, and austeritie of lyfe, with all other vertues doe no where shyne more euidentlie than in the crosse.

But emonge all these vertues, humilitie and patience doe shewe them selues most notable in the bitter passion of our Sauour. For patience (as the holie fathers affirme) was the weddinge garmente wherewith the sonne of almightie God clothed himselfe when he came to be affyaunced with the Catholike Church, and to be married with her. By which Metaphore they geue vs to vnderstande, that albeit our Sauour Christe shyned most brightly with the garmente of all vertues, when he came to celebrate matrimonie with the Catholike Church vpon the bedde of the crosse, yet did he most principally shyne there with the robe of patience. For by meanes of the acte of this vertue, which is to suffer, he dranke the bitter

bitter cuppe of his passion: by the valewe, and merite whereof the Catholike Church was redeemed, bewtified, and espoused by our Sauour Christe.

Now in these and other the like vertues we ought to fixe our eies when we meditate vpon the holic passion of our Sauour: to the intent that we maie be thereby prouoked to imitate somewhat of that, which was there done, not onely for our redemption, but also for our example. For the greatest glorie that a Christian can atteine vnto in this worlde, is to haue a semblaunce and likenes vnto our Sauour Christ: Howbeit not such a likenes as prowde Lucifer desired to haue, but such a likenes of life as our Sauour Christe him selfe commaunded vs to haue, when he saide: I haue geuen you an example, that; as I haue done, so I shoulde ye doe likewise.

*Esā. 14. 14.**Ioan. 13. 15.*

*Of the conueniencie of the misterie  
of our Redemption.*

§. VI.

**T**HE sixte poynte that we haue to contemplate vpon in the holy passion, is the conueniencie of the misterie of our Redemption: to witt, how cōueniente a meane this was which almightie God chose, whereby

*Summa S.**Thome. 3. q.**46. art. 3. Q.**4.*

Sf ij



*How to meditate*

to worke the saluation of man, and to heale and cure him of his miseries. This maner of contemplation serueth to illuminate the vnderstandinge, to confirme it more firmelie in the faith of this misterie, and to lift vp the harte of man into a great admiration of the goodness, and wisdom of almightie God, who chose so wonderfull and conuenient a meane to heale our miseries, and to relieue our necessities.

This is so copious and so plentifull a matter to meditate vpon, that certainly if a man shoulde continewe thinkinge vpon it vntill the ende of the worlde he shoulde alwaies finde newe reasons of the conueniencie of this holie misterie, and newe causes to induce him to liste vp his spirite more and more in admiration of the high wisdom and prouidence of almightie God herein. But because this volume would be to great in case I shoulde treat of this matter at large: I will therefore at this presente onely shewe the order and foundation of this consideration, to the intent that the deuout and religious soule maie hereby haue a way opened vnto her to prosecute all the rest.

Wherefore it is to be noted, that if we will see what proportion and conueniencie a meane hath with his ende, it is necessarie to make a comparison betwene the same meane, and the ende: and the greater helps that the meane hath towards the attaininge of the ende, the

the more proper and conueniente is the meane for the same ende. As for example: If we will examine whether a medicine be conuenient for a disease, we must consider the accidentes of the disease, and the proprieties and vertues of the medicine: and when we haue seene what proportion there is betwene the one, and the other, we maie then iudge whether the medicine be conueniente for the same disease or not. And euen in like maner is it in this case: for whereas it is euidente vnto vs, that the passion and blood of our Sauour Iesus Christe is a generall medicine for all the miseries and necessities of man, if we will trye the conueniencie of this medicine, we must make a longe comparifon betwene the medicine, and the disease: and in case we be able to searche and examine well both th'one, and th'other, we shall certainlie finde, that this medicine is so fitte and conuenient for the curinge of this disease, and of all the braunches, and accidentes of the same, as if the medicine had bene onelie instituted for the curinge of each defecte in the disease: the which vndoutedlie is a matter able to bringe a man that shoulde consider of it attentiuely into a great astonishment, and admiration. If thou be not fullie perswaded herein, tell me then I praie thee, what satisfaction coulde be offered more sufficiente for payment of the common debtes of mankinde, than the most pretious bloude

*How to meditate*

which the sonne of almightie God shew for vs vpon the Crosse? To cure also the woundes of our pride, couetousenes, ingratitude, pleasures, delightes, and the loue of our selues, with all other euils which proceed thereof, what thinge could be more conuenient, than God vpon a crosse? Likewise to geue vs knowledge of the goodnes, and mercie of almightie God, to enkindle vs more in the loue of him, to strengthen more our confidence, and to awake more our forgetfulnes, and vnthankfulnes, what thinge could be more conuenient, than God vpon a crosse? Moreouer to enriche a man with merites, to exalte him vnto greater honour, to enkindle his spirite in deuotion, to comforte him in his tribulations, to succoure him in his temptations, to helpe him in his labours, to encourage him vnto great enterprises, and finally to geue a perfecte example of all vertues, what thinge could be more conueniente, than Iesus Christe vpon the crosse? And to comprehend all in one worde, if the Euangelicall lyfe be well considered, it is nothinge els, but onely a continuall crosse: and so consequentlie, what thinge could be more conueniente to direct a kinde of lyfe which is altogether a crosse, than an other crosse?

And if thou be yet desirous to vnderstande this conueniencie more euidentlie, consider attentiuely what thinge a Christian lyfe is, (for  
the

the leadinge of a Christian lyfe is the ende of all the traueills and paines of our Sauour Christe,) and the same consideration will declare verie plainlie vnto thee, what conueniencie there is betwene this meane, and this ende.

Note well  
this poynte.

A Christian lyfe (takinge it in his full perfection) is not such a kinde of lyfe as the Christians vse to liue at this daie in the worlde:

what a  
Christian  
lyfe is.

but such a lyfe as our Sauour Christe liued, and such a lyfe as his disciples liued, whose paines, labours, and miseries were so great, that one of them saith thus of them: We are become a spectacle vnto God, vnto Angels, and vnto men. For truelie so great are our paines, and miseries, and in such wise are we reuyled and persecuted of the worlde, that (as though we were wilde beastes baited at a stake) we are spetially looked vpon, not onely of men, and of Angels, but also of almightie God him selfe. And afterwarde he saith thus: Vntil this presente houre we doe susteine hunger, thirst, nakednes, and blowes, and haue not somuch as a denne wherein to hyde our selues. We goe from place to place, and we gaine the bread that we eate with our owne handes. They curse vs, and we blesse them: They persecute vs, and we suffer them: They blasphemie vs, and we praie for them: To conclude, in such wise are we turmoyled and contemned of the worlde, as if we were the very dust, and dirte, that they tread vnderneath

I. cor. 4. 9.

*How to meditate*

their feete : And as thoughe we were most wicked, and abhominable men, the worlde is fullie perswaded, that nothinge can be more acceptable vnto almightie God, than to procure our deathe, and condemnation.

This is (my dear brother) a Christian lyfe. This verie Christian lyfe did the Prophetes liue, and so did also the Martirs, the Cōfessors, and those blessed holie Mounkes that liued in the primitiue Church in the wildernes. To be shorte, this Christian lyfe did all the Saintes liue. And this Christian lyfe the Apostle describeth verie plainlie in his Epistle to the Hebrewes in these wordes: The saintes were mocked, scourged, apprehended, imprisoned, stoned, sawed in peices, tempted, and put to death with the sworde: They went in this worlde apparailled in sheepes and goates skynes, very poore, needie, and afflicted, of whom the worlde was not worthie: They liued in wildernes, and in solitarie places, aparte from the companie of men, and had none other habitation, but the dennes and cliftes of the earthe. This is indeede the perfection of the Christian lyfe, which the gospell teacheth vs, and which our Sauour Christe came to bringe into the worlde. This Christian lyfe if it be well considered is a continuall crosse, and death of the whole man, to the intent that after he is thus mortified and annihilated he maie be able, and desposed to be transformed into God. For  
like

Heb. 11.

like as there can not be generation without corruption, (forso much as that thing which is must perishe, to the ende that that maye be made which is not,) euen so this spirituall regeneration and transformation of man into God can not be made, vnlesse the olde man doe first die, that so by death and corruption of the olde man he maie be transformed into God. Whereupon it plainlie enseweth, that all the Euangelicall lyfe is nothinge els (as we haue saiede) but death, and a crosse. And therefore what thinge can be more conuenient to directe such a kinde of lyfe as is altogether a continuall crosse, than an other crosse? And if there be nothinge more apte and conueniente to ingender a fier, than an other fier, and if euerie thinge be most apte to ingender a thinge like vnto it selfe, what thinge can be more proportionable and conueniente to ingender a crosse, than an other crosse? Vndoubtedly so it is: and therefore there is nothinge of greater force to encourage and strengthen at this daye all holie Catholike men, and women, to suffer paines, vniustice, wronges, pouertie, subiection, discipline, hunger, thirste, colde, nakednes, and to be shorte, all the troubles, calamities, afflictions, persecutions, imprisonementes, tormentes, and miseries of this worlde, and all the austerite of the Euangelicall lyfe, than to fixe their eies vpon the crosse. Out of this schoole of the crosse came the Martirs, In

*How to meditate*

this schoole learned also the Apostles. And this schoole hath likewise taughte and strengthened the virgins, the Confessors, the holie mounkes, and to conclude, all the Sainctes, to liue a holie austere kinde of lyfe. And it was the crosse that hath accompanied and comforted them in all their labours, trowbles, paynes, afflictions, and persecutions.

Now when the deuout soule findeth so many kindes of frutes in this tree of lyfe for all times, and for all necessities, she can not but wonder at the highe wisdom of that soueraine master, that hath founde out such an excellent meane for our remedie: and she is also prouoked thereby to acknowledge the vnspeakeable goodnes of so mercifull a father, who beinge able to haue holpen and remedied man with his onely will, chose rather to put him selfe to so great paynes, and dishonours, to the intente that man might be more honored and more holpen by this meane, thā by anie other.

The order  
that maye  
common-  
lie be used  
in medita-  
tinge vpon  
the Passiō.

These be the fixe principalle waies to meditate vpon the holie passion: and the order that maie commonlie be vsed in meditatinge vpon them, is to beginne at the first, to witt, to consider the most grieuous paynes which our sauour suffred for vs, (the which consideration is as it were the verie foundation of all th'others) and from that consideration we maye goe forwardes immediatlie vnto all the rest, accordinge as the very cowerse of meditation will

will open vnto vs the waie, and especiallie the grace of the holie Ghost, who is the principalle teacher of these exercises. For as we haue declared before, when we haue considered the **passinge** great paines which our Sauour suffered for vs, we maie then immediatly proceede forwardes, and consider the greatnes of our sinnes, which caused him to suffer so manie greiuous paines, and tormentes, and withall the **passinge** greatnes of this benefite of our redemption, in that almightie God woulde vouchesafe for the loue of vs to suffer such extreme paines: And we maie likewise consider the highnes of the goodnes, and mercie of almightie God, who for the great loue he bare vnto vs abased him selfe so farre forthe, as to suffer so manie reprochfull contemptes, villaynies, and miseries. And aboue all this we may consider how great examples of vertues our Sauour Christe hath geuen vnto vs herein: to witt, of patience, obedience, charitie, humilitie, meikenes, constancie, and of all other vertues, whereof we haue hitherto treated.

Howbeit, althowghe it be a verie conuenient order of meditatinge vpon this holie misterie to passe orderlie by degreis throughe all theise forsaide considerations, takinge our beginninge at the first consideration, and so to proceede in order from one cōsideration to another, euen to the last: yet is it not neidfull for



*How to meditate vpon the Passion.*

a man (so often as he meditateth vpon this holie misterie) to goe in this precise maner through them all, (for many times he shall not haue sufficient time for the same,) but let him contente him selfe in his meditation with that consideration, wherein he shall finde most spirituall taste, and likinge: Forsomuch as in these exercises we must haue respecte not to the great quantitie of the matter that is meditated vpon, but to the great deuotion wherewith it is done.

*The ende of the first parte  
of this booke.*

DEO GRATIAS.



*Faultes escaped in the printinge of this Booke  
to be amended by the gentle rea-  
der as follo weth.*

Folio 1. Page 1. Lync. 13. for lyffe, readelyfe. fol.  
1. pag. 1. lin. 18. wordlie, worldlie. fol. 2. pag. 1. lin.  
25. perferction, perfection. fol. 3. pag. 1. lin. 16. worde,  
worde. fol. 26. pag. 2. lin. 1. consideration, prayer. fol.  
38. pag. 1. lin. 23. humilie, humilitie. fol. 38. pag. 1. lin. 12.  
greuous, greiuous. fol. 70. pag. 2. lin. 2. pincipalitie,  
principalitie. fol. 87. pag. 2. lin. 2. showed, shewed.  
fol. 81. pag. 2. lin. 2. tracke, trace. fol. 107. pag. 2. lin. 4.  
surelie, surelie. fol. 115. pag. 1. lin. 20. encrease, encrease.  
fol. 133. pag. 1. lin. 4. inuestured, inuested. fol. 138. pag. 2.  
lin. 25. thou had, thou hast. fol. 143. pag. 2. lin. 24. one,  
owne. fol. 161. pag. 2. lin. 21. as is, as is. fol. 162. pag. 2.  
lin. 30. be but, is but. fol. 174. pag. 2. lin. 23. as they, as  
that they. fol. 179. pag. 1. lin. 1. in worde, in one worde.  
fol. 187. pag. 1. lin. 15. consider it, consider them. fol.  
196. pag. 2. lin. 14. deadfull, dreadfull. fol. 197. pag. 1. lin.  
23. harthe, harte. fol. 202. pag. 2. lin. 21. inuite, inuitheth.  
fol. 211. pag. 1. lin. 7. routes, rootes. fol. 222. pag. 2. lin.  
13. heare, hayre. fol. 230. pag. 1. lin. 1. they shalle, when  
they shalle. fol. 234. pag. 1. lin. 1. pompes, pompe. fol.  
234. pag. 1. lin. 3. heyre, hayre. fol. 234. pag. 2. lin. 21. all  
that, all of that. fol. 238. pag. 2. lin. 24. for they, for  
that they. fol. 267. pag. 1. lin. 29. benefites, benefites.  
fol. 284. pag. 1. lin. 28. this meanes, this meane.



A TABLE OF THE CONTEN-  
TES OF THIS FIRST PARTE.

**A**N exhortation made by the Bisshoppe of  
Cuenca to the Christian Reader, to reade  
this booke With good attention, and With  
a desire to profite and proceed forWardes  
in godlines.

The Epistle of the Author. folio 1.

The Prologue and Argument of this Booke. fol. 3.

Of the great profite and necessitie of consideration.  
Cap. 1. fol. 7.

How Consideration helpeth Faith. §. I. fol. 10.

How Consideration helpeth Hope. §. II. fol. 11.

How Consideration helpeth Charitie. §. III. fol. 13.

How Consideration helpeth Denotion. §. IIII. fol. 17.

How prayer ioyned With consideration helpeth all the  
vertuous affections. §. V. fol. 19.

How Consideration helpeth toWardes the obteyninge  
of the fower Cardinall vertues. §. VI. fol. 22.

How consideration helpeth to resist vices. §. VII.  
fol. 22.

How consideration helpeth to atchieue and accompli-  
she all vertuous Workes of Austeritie. §. VIII.  
fol. 24.

How consideration excludeth not other particuler  
helpes vnto vertues. §. IX. fol. 24.

How

How the exercises of prayer, and meditation appertaine  
not onelie to Religious persons, and priestes, but  
to the Laitie also. §. x. fol. 25.

An answer to an obiection, that some slouthfull  
christians doe make against the exercise of prayer,  
and meditation: sayeing, that they are bounde to  
no more, but to kepe the commaundementes of  
God, and of his catholicke church. §. xi. fol. 28.

Of the matter of consideration. §. xii. fol. 30.

Of the five partes of Prayer. cap. 2. fol. 32

The first seuen Meditations of the seuen daies  
of the weke in the morninges. fol. 33.

Mondaie morninge: Of our Sauours washinge  
his Apostles feete: And of the institution of the  
most blessed Sacrament of the Aulter. fol. 33.

Of the most blessed Sacrament of the Aulter: And  
of the causes, wherefore it was instituted. §. ii.  
fol. 42.

Tewesdaie morninge: Of the prayer of our Sauour  
in the Garden: And of his apprehension. fol. 50.

How our Sauour was apprehended. §. ii. fol. 58.

Of those that doe spirituellie bynde the handes of our  
Sauour Christe. §. iii. fol. 61.

Wensdaie morninge: Of the presentation of our  
Sauour before Annas: Caiphaz: Herode: and Pila-  
te: And of our Sauours whippinge at the pillar.  
fol. 62.

Of the troubles and vexations that our Sauour suffe-  
red the nighte before his Passion: And of the de-  
nyall of S. Peter. §. ii. fol. 69.

How our Sauour Was brought before kinge Herode;  
and mocked, and accomped for a foole by him,  
and his coWertiers. fol. 72.

Of the cruel Whippinge of our Sauour at the pillar.  
folio. 74.

Thursdaie morninge: How our Sauour Was crowned  
with thornes: How Pilate saied of him to the  
people, Ecce Homo: And how he bare the Crosse  
upon his shoulders. fol. 79.

Of those wordes of the Gospell, Ecce Homo: S. II.  
fol. 85.

How our Sauour caried the Crosse upon his shoulders.  
S. III. fol. 89.

Fridaie morninge: Of the misterie of the crosse:  
And of those seven wordes which our Sauour  
spake upon the Crosse. fol. 93.

A contemplation upon the misterie of the Crosse.  
S. I. fol. 98.

How our Sauour Was nayled upon the crosse. S. II.  
fol. 100.

Of the compassion the sonne had upon his mother, and  
the mother upon her sonne, hanginge upon the  
crosse. S. III. fol. 101.

Of the doctrine that maye be learned at the foote of the  
Crosse. S. IIII. fol. 103.

What patience we ought to haue in all troubles and  
aduerseries, followinge the example of our Sauour  
christe. S. V. fol. 107.

Saturdaie morninge: Of the pearcinge of our Sau-  
ours side with a speare: Of his takinge downe from  
the crosse: Of the pittifull lamentation of our  
blessed

*bleſſed Ladie: and of our Saviours buriall. fol. 109.*  
*How our Saviour was taken downe from the Crosse.*

*§. II. fol. 114.*

*The pittieſull lamentation of the bleſſed virgin Marie. fol. 116.*

*A declaration why the bleſſed virgin Marie and all iuſt perſons are afflicted in this preſent tranſitorie life with diuers aduerſities, and tribulations.*

*§. III. fol. 121.*

*Sondaye morninge: Of the deſcendinge of our Saviour into Limbus Patrum: Of the Reſurrection of his holie Bodie: of his appearinge firſt to our bleſſed Ladie, and after wardes to S. Marie Magdalen, and to the diſciples. fol. 124.*

*Of the Reſurrection of the bodie of our Saviour.*

*§. II. fol. 132.*

*How our Saviour after his Reſurrection appeared to the holie virgin his bleſſed moſher. §. III. fol. 144*

*The ſeuē Meditations for the ſame ſeuē dayes at nighte. fol. 136.*

*Mondaie nighte: Of the knowledge of our ſelues: and of our finnes. fol. 137.*

*The firſt treatiſe: Of the conſideratiō of finnes. f. 141.*

*Of the multitude of finnes, that thou haſt committed in thy former life. §. I. fol. 142.*

*Of the finnes, and defectes, that a man may falle into after he is come to the knowledge of almighty God. §. II. fol. 145.*

*Of the accuſation of a mans owne conſcience: and of*

the abhorrings and contempte of him selfe.

§. IIII.

fol. 149.

Tewsdaye nighte: Of the miseries of this life. f. 153.

The secōde treatise of the miseries of mans life. fo. 157.

Of the shortnesse of this life. §. II. fol. 161.

Of the uncertaintie of our life. §. III. fol. 164.

Of the frailtie of our life. §. IIII. fol. 166.

Of the mutabilitie of this life. §. V. fol. 169.

Of the deceitfulnes of our life. §. VI. fol. 171.

Of the miseries of mans life. §. VII. fol. 173.

Of the last miserie of man: which is death. §. VIII. fol. 177.

What profite may be taken of the foresaide considerations. §. IX. fol. 178.

Wensdaie nighte: Of the hower of deathe. fol. 181.

The therde treatise: of the consideration of deathe. fol. 185.

Of the uncertaintie of the hower of deathe: and what a greife it is at that tyme to departe from all thinges of this life. §. I. fol. 189.

Of the horrow and lothsomnes of our graue. §. II. fol. 192.

Of the greate feare and dowbte the soule hath at the hower of death, what shall happen unto it after it is departed out of the bodie. §. III. fol. 193.

How we come to understande hereby the errours and blindnes of our life past. §. IIII. fol. 194.

Of the terrour of the dreadfull accompt we must make at the hower of our deathe of all our life past. §. V. fol. 196.

Of the Sacrament of extreme unction, and of the agonie

agonie of death. §. VI.

fol. 198.

How filthye and lothsome the bodie is after it is dead,  
and of the buryenge of it in the graue. §. VII.

fol. 201.

Of the waye that the soule taketh after it is departed  
out of the bodie: and of the dreadfull iudgement  
and sentence that shalbe geuen vpon it at that  
time. §. VIII.

fol. 205.

Thursdaye nighte: Of the generall daye of iudge-  
ment.

fol. 207.

The fourth treatise: of the consideration of the gene-  
rall day of iudgemente.

fol. 211.

How rigorous the day of iudgemēt shalbe. §. I. f. 213.

Of the terrible signes, that shall goe before the day of  
the generall iudgement. §. II.

fol. 215.

Of the ende of the worlde: And of the Resurrection  
of the deade. §. III.

fol. 218.

Of the comminge of the Iudge: of the matter of the  
iudgement: and of the witnesses and accusers that  
shalbe there against the wicked. §. IIII. fo. 221.

Fridaye nighte: Of the paynes of hell.

fol. 227.

The fift treatise: of the consideration of the paynes of  
hell.

fol. 230.

Of twoe kindes of paynes that be in hell. §. I. fol. 231.

Of the tormentes of the inwarde senses, and powers of  
the soule. §. II.

fol. 235.

Of the payne, which is tearmed by the diuines poena  
damni, that is, the payne of losse of almightie  
God. §. III.

fol. 239.

Of the particuler paynes of the damned in hell.  
§. IIII.

fol. 240.



of the eternitie of the paynes of hell. §. v. fol. 241.  
Satutdaye nighte: Of the everlastinge glorie, and  
felicitie of the kingdome of heauen. fol. 244.

The sixte treatise: Of the consideratiō of the glorie  
of Paradise. fol. 248.

Of the goodlie beautie and excellencie of the place.  
§. i. fol. 249.

Of the seconde ioye, that the soule shall haue in the  
kingdome of heaue, which is the enioyenge of the  
companie of the Sainctes. §. ii. fol. 252.

Of the therd ioye, that the soule shad haue in the  
kingdome of heauen: which is the enioyenge of the  
cleare vision of almightie God. §. iii. fol. 255.

Of the fowerth ioye, that the soule shall haue in the  
kingdome of heauen: which is the enioyenge of  
the glorie of the bodie. §. iiii. fol. 257.

Of the fiste ioye in the kingdome of heauen: which is  
the everlastinge continuance of the glorie and fe-  
licitie of the Sainctes. §. v. fol. 258.

Sondaye nighte: Of the benefites of almightie God.  
fol. 259.

The seuenthe treatise: of the consideration of the bene-  
fites of almightie God. fol. 262.

Of the benefite of Creation. §. i. fol. 264.

Of the benefite of Conseruation. §. ii. fol. 266.

Of the benefite of Redemption. §. iii. fol. 269.

Of the benefite of vocation. §. iiii. fol. 272.

Of the particuler benefites that almightie God be-  
stoweth vpon vs. §. v. fol. 275.

Of fime partes that maie be exercised in  
prayer. Cap. 4. fol. 277.

Of Preparation vnto prayer. Cap. 5.	fol. 278.
Of Readinge. Cap. 6.	fol. 283.
Of Meditation. Cap. 7.	fol. 284.
Of Thankes geuinge. Cap. 8.	fol. 285.
Of Petition. Cap. 9.	fol. 286.
Of the most necessarie vertues that are to be demaunded in Petition. §. 1.	fol. 288.
Note the principall foundations of our confidence in prayer.	fol. 292.

Aduises for Meditations. Cap. 10. fo. 293.

The first aduise: That in our Meditation we must not for the obseruinge of our ordinarie course put awaie from vs anie other good thoughte, or consideration, wherein we finde more deuotion. §. 1. fol. 293.

The seconde aduise: That in our Meditation we must eschewe the superfluous speculation of the understandinge, and committe this busines to the exercise of the affections of our Will. §. II. f. 294.

The therde aduise: Which prescribeth also boundes and limites to the will, that it be neither too excessive, nor too vehemēt in her exercise. §. III. fol. 297.

The fowerthe aduise: wherein it is declared what manner of attention we oughte to haue in our exercise of prayer, and Meditation. §. IIII. f. 299.

The fyfte aduise: That we must not be dismaied, nor geue ouer our exercise of prayer, and Meditation, at suche time as we want deuotion therein. §. v. fol. 301.

The sixte aduise: That we must endeuour to haue  
a longe prayer, and greate aboundance of deuotion. §. vi. fol. 303.

The seuēthe aduise: That we muste not receiue the  
uisitacions of our Lorde in vaine. §. vii. fo. 305.

Of sixe pointes, that are to be meditated in  
the holie Passiō of our Sauour. Cap. ult.  
fol. 307.

Of the passiō greate paynes, and torments, which  
our Sauour suffered in his most bitter passiō.  
§. i. fol. 308.

Howe in the passiō of our Sauour Christe appeareth  
verie manifestlie what a grienous thinge sinne is  
in the sighte of almightie God. §. ii. fol. 315.

Of the passiō greate benefite of our Redemption.  
§. iii. fol. 316.

Of the wonderfull greate goodnes of almightie God,  
which appeareth verie euidentelye in the passiō  
of our Sauour Christe. §. iiii. fol. 319.

Of the excellent vertues, that doe shine verie brightelye  
in the holie passiō of our Sauour Christe.  
§. v. fol. 320.

Of the conueniencie of the mysterie of our Redemption.  
§. vi. fol. 322.

The ende of the Table.

